



A Woman Pope (as History doth tell)
In High Procession Shee in Labour fell,
And was Deliver'd of a Bastard Son ;
Thence Rome some call The Whore of Babylon .



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A Present for a Papist:
OR THE
LIFE and DEATH
OF
POPE JOAN,
Plainly Proving
Out of the Printed Copies, and
Manuscripts of Popish Writers and
others, that a Woman called
JOAN, was really
POPE of ROME;

And was there Deliver'd of a Bastard
Son in the open Street, as She went
in Solemn Procession.

By a LOVER of TRUTH,
Denying Human Infallibility.

C L O N D O N,
Printed for T. D. and are to be sold at
the Ship in St. Mary Axe, and by
most Booksellers, 1675.

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Sum 188 T. 20

HTA 3 G B 1171
1874, April 28.

Bequest of

Madame
Hon. Charles Sumner,
of Boston.

has a white plique à jour emblem
below name which reads
"M. L. B."

ANSWER TO A QUESTION

is blood after his bars. G. I. not being
able to get out will be placed on
short as possible from



The P R E F A C E.

The Author of this following Treatise is many years since deceased; a great Lover of *Truth*, and one who had been highly prefered in the Church of *Rome*, could he have dispensed with her Sons profitable *Sin of lying and equivocation*: In his time he was lookt upon as a man of a very acute Wit, a great *Virtuoso*, yet of a meek and modest temper, one who valued *Truth* so much, and the *World* so little, that all that knew him, could do no less than approve and applaud his writings before they read them; and truly, as to the confirmation of his assertion, proving that there was a Woman called *Joan*, who was Pope of *Rome*, he needed not the use of *Lying*, since he had so great a cloud of Witnesses to manifest the Verity of the Story, and not a Protestant among them, but all eminent *Pontifical Writers*,

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pugnacula Romane Ecclesie) whose *Volumes* he laboriously read over; and hath quoted them faithfully; in which quotations you will find none of the meanest of the Sons of the *Romish Church* have acknowledged, that there was a Woman Pope, and several to this day, to their own shame and confusion, must confess the truth of this Story.

The Book was first published in the year 1602, Dialogue wise, between a *Protestant* and a *Papist*, wherein all the arguments that can be produced to prove the nullity of a Pope *Joan*, are fully and plainly answered; but the Book proving exceeding scarce, and the Reprinting thereof much desired, I have taken the pains to alter the method only, but not the matter, and the only addition (in a manner) is Pope *Joans* life translated, as it is briefly described by *B. Platina* in his lives of the Popes; and indeed, all who have writ of her, have done it in so few words, that you must not expect the Tith of this *Lady Errants Story* in this small Volume; notwithstanding that I am apt to believe that a

Woman

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Woman of such eminent learning and excellent parts, wherewith she was endued, must perform many memorable actions in the World, besides what were contain'd in her *Lascivious Ramble* with her *lusty Gal-
lan* to the City of *Athens*, and from thence to *Rome*, in which place she behaved her self in all respects, in masculine apparel, like a learned and a Holy Man, till female frailty disgraced her *Papal Dignity* with a *Bastard*, of which she was shamefully de-
livered in the open street, as she was go-
ing in *Procession*, and both ignominiously
died instantly thereon.

Our Author hath given no very large account of her *Life*, supposing a full Rela-
tion would take up more Paper than learned *Tostatus* his *Works*, who hath troubled the World with two sheets for each day in his *Life*. But I conceive he writ this (as one wittily observes) to undeceive such as took *Rome* for the model of the *Heavenly Jerusalem*, and the *Pope* and *Cardinals*, for the *Mayor* and *Aldermen* of the *Corporation*. The proofs herein alledged for the Vin-
dication of this Story, seem so apparently
unde-

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Indeniable, that not only I, but many more of good credit, are clearly perswaded there was such a Woman. If matters then have gone thus at *Rome*, (the people there having been most intollerably abused, not only by this Female Pope, *Donna Olympia*, Sister in Law and overruling Miss to Pope *Innocent the Tenth*, and others of the like Masculine Gender) what hopes of *Infallability*? Let Children and Fools be pleased with Baubles, I hope the more rational sort of men will not be imposed on, and exempt the Pope from the determination in the Text, *Every man is encompassed about with Infirmitieſ*. He that believes the contrary, to his peril let him do it, and to the obstinate, who shall persist in this folly, I shall only say, *Si Populus vult decipi decipiatur*. He that will be an Ass may; I wish all good Christians to have a care of being such credulous Cocks-combs, and so

Farewell.



A Present for a Papist:
OR THE
LIFE and DEATH
OF
POPE JOAN, &c.

John English or Pope Joan, as you may read in Platina's Lives of the Popes, was born at a place called Menth in Germany, who concealing her Sex in a Masculine habit, being a young Woman, travel'd with a man of singular Learning to Aibens, whom she infinitely loved for the excellency of his parts, having sufficient ingenuity to qualify her for a judge in that particular. Such was her desire of knowledge, that for some

time she wholly banish'd her thoughts from every thing that had the least appearance of what was sensual, and applying her self solely to her study, in a little time she so improved her self in all Arts and Sciences, by conversing with the Learned of those times, with the assistance of her no less Learned Companion, that in Philosophy she had few Equals, and a while after coming to *Rome*, in Theology she had as few Superiours. By her indefatigable reading and acute disputing, she soon obtain'd so much good will and Credit amongst all sorts of Persons, that she was not only cri-
ed up for a great Wit, but a man of unimitable holyness and piety, and this vogue ran so uncontrou-
lably general among the wiser sort, that *Leo* the Fourth deceasing, by
the consent of all, as *Martius* saith,
she was chosen Pope. Being hard-
ly

ly warm in her Papal Seat, her Piety gave place to her Leachery, insomuch, that admitting either her learned Fellow-traveller, or one of her Menialls, as some imagin, into her loose embraces, she conceived with Child, and as she grew bigger and bigger, every day produced new inventions to conceal her pregnancy, so suaptly contrived, that this growing infamy was known to none but him that was the cause thereof: but mischief on't, not dreaming that her time approacht so near, as she was going from the *Vatican* to *St. John Laterans* in Procession, between *Nero's Colofses* and *St. Clements*, she fell in Travel, and was Delivered of a Son, and dyed in that very Place, having sat as Pope two years one month and four days, and was buried without the least honour and solemnity.

Jacobus Bergomensis differs little in opinion from the aforesaid rela-

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tion, a Man whom *Trithemius* (*Lib. de Ecclesiasticis Scriptoribus*) applauds for being well read in Scripture, a famous Historiographer, and one that was witty, eloquent, and of a good life and Conversation, and therefore we may dare credit such a Person, who says,

^a Supplement
Chron. lib. II. ^a *Johannes Septimus Papa, natione*
ad Anno 859. *Anglicus post Leonem Pontificem,*
Impres. Vene- *Pontifex factus sedit, An. 2. Mens.*
tiss. an. 1486.

5. *Hunc tradunt fuisse fæminam, &c.*
John the VII. by Country English,
was created Pope after, next after
Leo, and sate two years five Months;
they say this was a Woman, and
that she went very young out of
England to Athens with a learned
man that was in Love with her,
and that thereby, hearing good
Professors, she profitted so much,
that coming to Rome, she had few
like her in Divinity. Whereupon
by her Reading, Disputing, Preach-
ing, and Praying, she got her self

se

so much favour, that upon *Leo* his death, she was Chosen Pope in his Room, (as many men say by common consent ; but see the luck of it, a while after, she was got with Child by one of her acquaintance, and was delivered thereof in the time of her Papacy ; for going from the *Vatican* to St. *John Laterans* in Procession, between the *Coloffes* and St. *Clements*, e're she was aware, Child-birth Pangs feizd her e're she was aware, and was delivered in the High-street without the help of any Midwife, but she dyed presently, and was buryed without the least solemnity in the same place, with her Bantling lying by her. Now in detestation of so foul a fact, and for the continuing the memory of so lude an action, the Popes to this day, when they go in Procession, to shew their dislike to the place of her Travel, which was in

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the midst of her way, forsaking it, do turn into by-lanes, and by-streets, till they have left that on their backs, and then returning into the same street again, they go forward with their Procession. And for avoiding the like mischief for the future, it was decree'd : that none should be consecrated Pope, before the youngest Cardinal Deacon had tried by touching, (whilst the Person to be consecrated sate on a Close-stool) that he was a man.

I am not ignorant how incredulous this story appeares to the Romanists, and how fabulous and ridiculous some have endeavour'd to render it by their sophistry and forgery, which shameful practices we need not wonder at, if we consider how customary it is for them to avow manifest untruths, and deny known truths, especially if they produce any advantage to the vanity

ty of their Popish perswasion ; all which is as easy to prove, as to object against them; which though it may be demonstrated by diverse particulars, *viz.* By Parsons and Bishops, denying that they call the Pope their Lord God : by *Bellarmins* denying that any Jesuit had any hand in the Gunpowder Treason : by their general denying that Pope *Honorius* the first was an Heretick, &c. Yet most apparently their impudence appeares, in denying the report of a *Joan* that was a *quondam* Pope of *Rome*; which I shall endeavour to prove by a Cloud of witnesses, not any of our own Brethren, but the sons of the Romish Church, which purposely I have done for the greater confirmation of my arguments ; for as *Novatian* says, *de Trinitate firmum est genus probationis quod etiam ab Adversario sumiter, ut veritas etiam ab inimicis veritatis probetur* ;

B 4 that

^b Vives de
Instrument.
probabilita-
tis.

that is a strong proof which is wrung out of the adversary, when the enemies of truth are driven to bare witness unto the truth. And as ^b another, *Amici contra amicum et inimici pro inimico invincibile testimonium est.* Which sounds thus as I conceive; the testimony of a Papist against a Papist, and the testimony of a Papist for a Protestant, is without exception. If I have given an impartial and true account of this *Joan*, the Woman Pope, manifestly proving there was such a Person who sate in the Papacy, and dyed therein with infamy, against the surmises and objections made to the contrary, by *Robert Bellarmin* and *Cæser Baroniūs* Cardinals, *Onuphrius Harding*, *Saunders*, *Cope*, *Genebrard*, *Bernartius*, *Florimondus*, *Papirius*, *Maso*, *Parsons*, &c. I would then have the Romanist lay aside all prejudice, and bare Witness with

with me, if he can bring more solid arguments to the contrary, I am ready to be convinced, being content to learn of him if he can better inform my judgment, as ^c St. *Augustin* did of *Tychonius* the Heretick. To conclude my *proæmium* with all sincerity, I profess, that though it may be gather'd out of *Campion* a Tiburn-martyr, and the Papists Champion, that they believe one Heaven cannot hold them and Protestants; though ^d *Costeras* wish strangely that he may be damn'd with the Devil to all Eternity if any of us be saved; yet their uncharitableness and cruelty towards us from time to time extended causelessly shall work no such effect in me, but on the contrary, I wish them well, and shall constantly pray for the welfare of their Souls; that they may have eyes to see the truth, and in- genuity to acknowledge it,

^c Lib.2. Re-
tratt. cap.18.

^d *Fieri nequit ut Luthera- nus, Jehen- nam, evadar, ex externis ignibus eripi- atur. Si men- tor damner ipse cum Luci- fero, saith Costerus,*
Resp. ad Re- futat. Luce Ofiandri Propositi.8.

Give

Give me leave now to come to the Proof of this famous History of Pope *Joan*, and by the way, methinks I hear some opinionative obstinate Romanist say that the whole story of Pope *Joan* is a fond, vain, and meer fable, a ridiculous fiction, and so known to the more learned sort of Protestants among you, but that you will not leave deluding the world with it for want of other matter; besides, there are so many improbabilities and moral impossibilities in this Tale; as no man of any mean judgment, discretion, or common sense will give credit thereto; but will easily see the vanity thereof. In a

e Impudentiſſimè ſimè firſta, ſtultiſſimè credita.
Fernartius de militate legenda hift. lib. 2. p. 105. word, I say *e* he was a Knave that invented it, and he is a Fool that believeth it, especially if he compares it with what is written on the same subject by *Buchingerus* in *Germany*, by *Charanza* in *Spain*, by *Onuphrius*, *Bellarmin*, and *Baronius* in *Italy*,

Italy, by *Tarianus*, and *Bernartius* in *Belgia*, by *Pontacus* in *Aquitania*, by *Genebrard* and *Papyrius*, *Massonus* in *France*, by *Saunders*, *Cope*, *Harding*, *Father Parsons*, and others which were *English* men.

To all those particulars, and what else hath been objected, to prove the nullity of this History, I shall endeavour to answer and refute as mildly as the subject will permit, and first, did it not pass for currant, *sans contradiction*, till within somewhat more than a Century of years, *viz.* Till the year 1566. That *Onuphrius* the Fryer began to boggle at it; he was the first that ever by reason indeavour'd to discredit the report of it, and yet confesseth that many worthy men as well as vulgar, believed it for a truth: *Multos & magni nominis viros historiam hanc suscipere eam quoque vulgo verum existimari.* Besides, it is to be found in *Mari-*
anus

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anus Scotus, in Sigibert, in Gote-
fridus Viterbiensis, in Johannes de
Paris, in Martinus Polonus, in
Petrach, in Boccace, in Ramulius
Cestrensis, in Johannes Lucidus, in
Alphonsus e Carthagena, in Theodo-
ricus de Niem, in Chalcocondilas,
in Platina, in Palmerius, in Naucle-
rus, in Sabellicus, in Tritheimius,
in Voleteranus, in Bergomensis, in
Schedel, in Laziardus, in Fulgosus,
in Textor, in Gassarus, in Mantuan,
in Crantius, in Caranza, with ma-
ny more of the Papish faction ;
some Grecians, some Italians, Spa-
niards, French, Germans, Polo-
nians, Scots, English, and yet not
one of them a *Lutheran*. If these
Authors added no weight to the
verity of this History, yet methinks her Image might, which is
set up among the rest of the Images
of the Popes in the famous Church
of Siena in Italy, and is to be seen
there at this day ; which the Bi-
shop

shop of that place would not suffer to be defaced at the last repairing of that Church, though the Jesuits did urge him much to do it. Moreover, was there not made of old for fear of such like cheats and abuses a stool of easement, on which Popes were set at their inauguration, for proof of their humanity? was their not a Marble Image set up as a Monument thereof, in the place where she Miscarried, *viz.* In one of the chiefest streets in *Rome*, which Monument was likewise to be seen within this few yeares, no longer ago than in the time of *Pius* the fifth. Lastly, is it not written by men of their own perswasion, that all Popes when they go in Procession, refuse to go through that street in detestation of that fact, but go further about. To this the Romanists do answer, it is not so much in detestation of any such supposed fact that they leave

leave the straight and nearer way to the *Lateran Church*, but because that street is *Augusta & anfractuosa*, a narrow winding street, and in that respect unfit for so great a Train as ordinary accompanies the Pope to pass orderly through, as *Oupbrius, Bellarmin, and Remondus* have observed. But if it be true what *Philippus Bergomensis* hath registred, this observation is false, *eo omisso* (saith he) speaking of the Popes turning out of that place of the street wherein *Madam Joan* was deliver'd without the benefit of a warm Bed, Midwife, Nurse, or Caudles to comfort her, *Declinat ad diverticula vicosque, et sic loco detestabili postergato reentrantes, iter perficiunt quod cuperunt*: that is, leaving the way, they turn into by-lanes and by-streets, and as soon as they are beyond that detestable place, they turn into their way again, and so go

f In Supple-
ment Chron.
ad annum

158.

go on to the perfecting their Procession. Now, if upon their leaving that street, they enter into by-lanes, &c. And having past that ominous place, they turn in again; the reason why they leave that street cannot be because it is narrow and winding in and out, for doubtless those by-lanes are as narrow. And by their turning out and returning into the same way again, they wind as often in and out as if they went along through the same street, though it were very crooked. In confirmation whereof *e Platina*, who knew Rome very well, and was desirous enough to cover the Popes nakedness herein, as much as he could with any honesty, confesseth that this is probable enough.

As to the Marble Image erected *in perpetuum rei memoriam^b* *Theodoricus de Nism*, who was formerly a Secretary to a Pope, says, *ad-^a Lib. de pri-^b vilegiis &^c juribus Imp-^d erii.*
buc

buc vetus Statua marmorea illic posita figurative monstrat hoc factum,
tinto this day an old marble Image
erected in that place, sheweth
the matter under a figure. Now
observe what a slender evasion the
Romanists make use of, in acknow-
ledging there was such a Statue
but resembled not in the least a
Woman lying In, nor was the Boy
engraved by her like a Child in
Swadling-Clouts, but like one of
some years.

This exception is to little pur-
pose, for that age was an ignorant,
illiterate, wiless age, and there-
fore perhaps had no more Skill in
Graving, Carving, and Painting,
then they had, whom *Aelian* men-
tions, who were forced to write
over or under their Pictures, *Hic*
est Bos; *ille Equus;* *haec Arbor;*
this is a Bull, this an Horse, and
this a Tree; that men might know
what creature it was they Paint-
ed

ted *Aeneas Sylvius* pointing to a more ingenious time than that of *Pope Joan*, condemns the Painters and Carvers thereof for notorious bungling Butchers, saying thus, *If we could take a view of grav'd or painted Images made two or three hundred years ago, you would find them pourtrayed not like men, but Monsters and hobgoblins;* such an artist probably had the handling of *Pope Joans* statue; however as ill framed as it was, *Pius Quintus* thought it as it stood, that it discovered more than he willingly would have known, and therefore removed it and cast it into the *River Tyber*, not because it disgraced the street, but, *ut memoriam illius aboleret,* that he might extinguish the memory of that shameful action, and this is not onely witnessed by Travellers, that were in *Rome*, but by *Elias i Hassenmuller* formerly a member of the fiery order of *Jesuits*.

C

Bel.

*i Hist. a 7e-
suicci Ordinis
cap. 10. de
Jesuitarum
Patre &
Maire.*

Bellarmin in lib. de Rom. Pontif.
will not allow of this Stool of Eas-
ment ; for says he, of a stool of eas-
ment to try the Popes Sex, there
is no where any mention ; *Onus*
phrius averring that it is but a meer
toy, and an idle conceit of idle
people ; yet *Philippus Bergomensis*,
a man of great learning and esteem
in his time, (as *Trithemius* attests)
records it as an undeniable truth,
that there was such a thing ; for
upon mention made of Pope Joans
story, *Ad evitandos similes errores*
statutum fuit (saith he) *ne quis de*
catero in B. Petri collocaretur sede
prinsquam per perforatam sedem fu-
turi Pontificis genitalia ab ultimo Di-
acono Cardinale attractarentur : for
avoiding like errour for the future
it was decreed that no man should
be held for Pope, till the youngest
Cardinal Deacon had found by tri-
al, while he sat upon a stoole of
easment, that he was a man ;
which

which is likewise testified by *k La-
onicus Chalcho condilas*; for upon
relation of that story he thus pro-
ceeds, *Qua propter ne decipientur i-
terum sed rem cognoscant neque am-
bigent Pontificis creati virilia tan-
gunt & qui tangit acclamat: Mas
nobis Dominus est*: that is, least
they should be deceived again,
they make proof of the Popes man-
hood by feeling, and he that feels
makes it known by crying our Lord
and Master is a Man. And *Sabelli-
nus* writing the same matter, says;
*There is to be seen at this day in the
Popes Pallace a Marble Chair where-
in the new Pope presently upon his e-
lection is set down, that as he sits, the
lowest Deacon may make trial of his
humanity by touching or feeling.*

As much may be read in *Wil-
liam Brewin*, who lived in the year
1470. for in *Capella Salvatoris*
(laith be) *In the Chappel of our Sa-
vionr, there are two or more Mar-
ble Chairs with holes in them, where-*

*k De rebus
Turcicis lib. 6.
pag. 98.*

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in (as I heard) there they make proof
whether the Pope be a man or no.

The Romanists confess there is such a Chair, but never intended for the use afore recited; for (say they) he sits not therein in a corner, but in the great Church of St. John Lateran, where a vast concourse of People come to see him; where he is attended by the whole Colledge of Cardinalls, with many Embassadours of Kings and Princes; whereas a closer place was fitter for that Purpose, and they might more conveniently have made tryal of his humanity in the conclave, wherein he was chosen, and so they did it seemes; for presently upon their electing of him, before they proclaimed him *Pope*, they sate him in a Chair in their Conclave, as you may read in the book of holy Ceremonies, dedicated to *Leo the tenth*, whereby you may see how idly

idly ^m Bellarmin, talks (if I may m Lib. 3. de
be so bold to speak so of so great a Rom. Pont.
Cardinal) who taking upon him to cap. 24.
clear the Point, never speaks of
his sitting in the chair in the Con-
clave, but only of his siting in o-
ther Chairs at St. John Laterans,
as though he had been chaired only
Publickly, and not in private, and
that he himself had said sufficient-
ly to the Point in question, by
proving, that in Publick there was
no such conclusion tryed with the
Pope; whereas the conclusion was
tryed in secret. Now, should
you ask the question of any of
them to what end does he set in
such a Chair in Publick, I warrant
you the reply will be, that thereby
he may be put in mind, that he is not
God but Man: in as much as he
stands in need of a Close-stool as well
as others; so says Florimondus:
and indeed I think he hath need
to be put in mind thereof. For

C 3 though

n N. D. in his Warnword to Sir. Fr. Ha-
stings encoun-
ter, cap. 2.
fol. 30.

though some Papists deny it shamefully, yet there have been popish Parasits, who have in plain terms called the Pope (as St. Thomas termed Christ, Job. 20.28.) their Lord, and God ; and there are still such, who give him such titles as are due to God alone, and rob God of some part of his power, to bestow it on him. See Stapleton princip. fid. doctrin p[ro]fess. ad Greg. 13. *Plane supremum in terris numen.*

But methinks they should not need to have set him in such a Chair, to such a purpose, for his own necessity would have compeld him to set himself thereon ordinarily every day ; and his Chamber-pot would have served to put him in mind of his humanity sufficiently : thus Autigonas the elder (as Plutarch relates) was convinced that he was a Man and not a God. Besides, methinks they should not have intended such a Mystery by such

o Part. 2.
Moral. lib. de
Iside &
Osiride.

such a Ceremony, because they set him therein before he was in his *Pontificalibus*: for till he be Mitred, till he be Crowned, till he have received the Keys, whereby is denoted his power to bind and loose; and a Rod whereby is signified his power to punish; I say I should think there should be no fear of forgetting himself. Again, had it not been better think you, if they had aimed at any such marke, to have caused a Boy to come every morning unto the Popes Chamber door (after the example of Philip King of Macedon) who should have whoopt him out of his bed, and bid him remember that he was mortal.

And now see how industrious the Romanists are, by endeavouring to obliterate, or remove what ever may assist the continuance of the memory of this *Pope Joan*; for as *Pius Quintus* threw into *Tyber* her

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marble Image which stood in the street where she was deliver'd , so by Clement the eight, by the perswasion of Cardinal Baronius, her Image in the Church of Siena is defaced; now if the present Pope will but burne all the books too, which are writ of Pope Joan, allevidences then would be totally lost, it would be easily for them then to prove that there never was such a Pontifical Woman. I but (says the Papist) what if her Image had stood still, is there any sence, that because of such a portraiture we are therefore bound to believe there was such a Pope ; if we believe Painters, and Carvers we should make find work indeed ; and so we shall indeed if we believe their Painters, and Carvers. For we find the Trinity painted by them in the likeness of a Man with three faces: sometimes like a Man with two heads having a Dove between them;

both

both which fashions of painting the Trinity is monstrous in p Bellarmine's opinion. We find our Saviour Christ painted with long hair, as though he had been a Nazarite by vow, which conceit is controvuled by q Holy writ. We find him set on a Weather-cock on the top of the Temple of Jerusalem, as though the Temple had a spire-steeple like ours, which is false. We find the

p Lib. 2. de
Imag. cap. 8.

q For Nazarites must drink no Wine Numb. 6. 3.
yet our Saviour did, Mat. 11. 19. and
26, 29.

Virgin Mary treading on the Serpents head, which the Scriptures foretold Christ himself should do. We find her richly apparel'd in a Gown of wrought gold, whereas, questionles her habit was very mean and ordinary ; and with a pair of beads in her hand ; whereas a thousand years after Christ, beads were not used throughout the world. Besides, their Painters recommend unto us a Saint on horseback, whom they call George, and another on foot, as big as a Giant,

whom

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whom they call *Christopher*, and a *She-Saint* broken on the wheel, whom they call *Catharine*, and a fourth drawn in peices by horses, nick-nam'd *Hippolitus*: whereas in all antiquity there is no mention made of any such *Saints*. Thus you see we have no reason barely to believe painting and carving, but if Book-proof, or Tradition concur with them, we may give some credit to them. p *Bellarmin* himself is of the opinion, that there can be no error in substance, as long as (besides book-proof) there are Monuments of Stone or of Brass for the proof of any antient report: thus if he speak the words of truth the truth is with us; for, besides Monuments of Stone, we have the Testimonies of many authentick Writers: amongt whom, *Charanza* a Spaniard, who, *Florimondus* says, disproved the story of Pope *Jean* before he undertook the task himself; but

p Lib. 2. de
Rom. Pont.
cap. II.

but he belies him ; for these are his words, ^{t In Sum.} *Johannes 8. Papa 105.* ^{Conc. p. 370.}
sub Petro sedit An. 2 Mens. Dies 4. Edit. Paris,
de hoc ferunt, quod malis artibus Pon- ^{1564.}

*tificatum adeptus est, quoniam cum
 esset femina, sexum mentitus est ; et
 postea à servo compressa, doloribus
 circumventa, mortua est : in Eng-
 lish thus; John the eight Pope, 105.
 Pope from St. Peter, sate 2 years 1
 month 4 days. They report of this
 Person that he got the Papacy by evil
 means, because he feigned himself to
 be a man, whereas in truth he was a
 Woman, who being afterwards begot
 with child by one of her servants, fell
 in travel and dyed therein.*

^z *Krantius, who is recom-
 mended by Pontanus for a famous
 Historiographer, and one that writ
 before Luthers time, and is there-
 fore the less to be suspected for
 partiallity, says thus, Johannes
 Anglicus ex Maguntia mulier, men-
 tita sexum, &c. John English,*

^{u Mitrop. l. 2.}
^{Edit. Colon.}
^{1574. &}
^{Francof.}
^{1590.}

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a Woman of Mentz, dissembled her Sex, and being of a quick wit, and voluble tongue, and one that could talk Scholaſtically, ſhe won the hearts of all men, ſo that ſhe arrived to the dignity of Pope, no Man knowing any other but that ſhe was a Man, ſave one of her Servants, who afterwards got her with Child: they ſay ſhe was deliver'd near the Coloffes, before ſhe had ſate too years compleat.

Mantuan, who is commended by Trithemius for an excellent Theologift, a knowing Philofpher, and a famous Poet, the only man in all Italy in his time, hath this ſtory in his deſcription of Hell, and deſcribing what manner of Persons were there, ſaith he.

Hic pendebat adhuc ſexum mentita
virilem
Famina, cui triplici Phrygiam dia-
demate, mitram
Extollebat apex & pontificalis adul-
ter.
Here

Here hangs a Woman, once who past
 for man,
 Who truckt for Breeches, Peticoats,
 and Fan.
 By her great parts she gain'd, with
 much renown,
 The Phrygian Mitre, with the triple
 Crown.
 Here hangs that Lecher too, by whom
 'tis said
 The Woman Pope did lose her
 Maiden-head,
 And in the Street 'thout Midwife
 brought to bed.

Achilles Gaffarus in his Epitome
 of all Histories, and Cronicles,
 collected out of the best Histori-
 graphers, writes thus " John the u Achilles
 eight, by Country English, by calling ^{Gaffarus,}
 a Pope, yet by Sex a Woman, sate ^{in Epit. Hist.} Antwerp
 shamefully as Pope two years and six 1536.
 Months.

Ravissius Textor, in his Officina
 writes thus; Scitum ex Chronicis,
 G.

& à Majoribus Scriptum Johannem
Anglicum ab Ephebis sexum veri-
lem simulasse, et tandem fato nescio
quo, aut Fortuna certè volente, ad
pontificatum pervenisse, in quo Annos
circiter duos sederit post Leonem
quartum, neque prius innotuerit facti
veritas, quam à quodam ex domesti-
cis impregnata, tandem emiserit par-
tum; It is a thing well known by
the *Cronicles*, and written by our
Ancestors, that *John English*, from
her youth upward deported her
self in every respect like a man, and
at length, by I know not what
destiny, certainly by very great for-
tune she became *Pope*, and sate
about two years after *Leo the fourth*
and no body knew this fallacie and
deceit till she was with Child by
one of her menial Servants, and
deliver'd thereof: and *Fulgosus*,
who was a noble, and learned man,
and sometimes *Duke of Genua* af-
firms the same story for a truth,
saying

a De dictis
factisque me-
morabilibus
lib. 8. cap.

3 Tit. de fa-
minis qua
doctrinâ
excel.

saying, that John the eight was at length detected to be a Woman.

Laziardus is of the same opinion; so is *Hartmannus Schedel* a Doctor of Physick, yet not ignorant of holy Scriptures, nor atheisticaly inclined, as it is bewailably common for such so to be, yet by *Florimondus* he is accused for being one of the brood of the *Hussites*, and lived in *Nurimberge* when that City was infected with *Hus's* heresy, and therefore would fain perswade his party that no credit is to be given him, because whatever he writ concerning the Pope-dome of *Joan the Woman* was partial. In answer to this, I rather believe *Florimondus* to be one of the brood of abominable Lyars; for *Hartmannus Schedel*, born in *Nurimberg*, was ^b student in *Padua*, where he was created Doctor of Physick by the great *Matthiolus*, and he was so far from *Hus's* opinion,

^b Ego Hart.
Schedel,
Doctor Padua-
vimus, &c.
circa anno
1440. f. 252.

that

that in the same book quoted in
the Margent he hath inserted one
whole Chapter about the heresy
of the *Hussites*, and their original.

z Ambropolo-
gia lib. 22.
pag. 503. edit.
Basil. 1556.

z Volateran, an Historiographer of
good note, makes no doubt of the
reality of this story; and *Trithemius*
Abbot of St. Martins Monastery in
Spanheim, a reverend, well read,
and very learned man writes thus,
In the same year that Pope Leo died,
John English succeeded for two
years and five months. Now
some say she was a Woman, and
that she was known so to be but to
one only, who was her servant, by
whom at length she was begot
with Child, and thereof deliver'd
in the open street. For this cause
some would not reckon her among
the number of Popes, disliking this
villainous action: with whom, in
matter of fact, corresponds *Sabel-*
licus, a man ^a of great esteem in
Venice, yea the most famous in his
time

z Sabellicus
vir undecunq;
dilectissimus
clarer boidi
apud venetos
maximo in
prestio. Trithe-
mius lib. de
Script. Eccles.

time for all manner of learning ; of whose books, *Pius the Third* professed he valued as much, as *Alexander* did *Homers Iliads*.

Wernerus Roleunick, who is reckoned by *Paulus Langius* among the most famous of the *Order of Carthusians*, and commended by *Trithemius* for a man of profound learning, and singular devotion, in confirmation of what is aforesaid, writes thus : *b This John, by Sir-
name, English, by his Country, of Temp. erat
Mentz, is reported to have sate as Pope 6. ad annum
about this time; and she was a woman,
but went in mans apparel. She pro-
fited so well in Divinity, that she had
no fellow, and so was chosen to be Popo;
But after a while, being great with
Child, as she went in publick Proces-
sion, she was delivered thereof, and
dyed. And this seems to be the
Sixth Pope to this day, which was
called Holy and proved naught : And
therefore he was plagued by God, as*

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the rest before him were plagued; Neither is she in the Register of Popes. Hence some say, because she was a Germane, a Germane is not permitted to be elected Pope, but this is manifestly false; for since, several Germains have been advanced unto the Popedom.

c Trithemius
de Script.
Ecclesiast.

Mattheus Palmerius, anc Italian;
and one of the choicest men which
were at the Council kept by Eugenius,
the 4. against the Council of
Braſil; Pontifex 106. *Johannes*
Anglicus (saith he) *sedit An. 2.*
Mens. 3. fama est hunc Johannem
fœminam fuisse, et uni soli familiari
cognitam, qui eam complexus est, et
gravis facta peperit Papa existens;
quamobrem inter Pontifices non nu-
merant quidam, ideo nomini nume-
rum non facit; that is John was a wo-
man, yet not known so to be, but
to one of her familiars, who lay
with her, she was deliver'd in the
time of her Papacy, and because
some

some reckon her not among the Popes, there are no mote Johns for her, than if she had never been. The account that B. Platina gives of this *Learned Whore*, (or as Mr. Fox calls her the *Whore of Babylon*) is contradicted by some, and supposed to be never written by the Author aforesaid, but foisted in, so Bernartius conjectures; and to confirm his groundles supposition (saith he) ^d *Antonius Hetweeld*, a man of good report, and Alderman of *Lovaine* told me, that one *Engelberus Boonius*, a reverend German Dean had often times told him, that he had seen many antient Manuscripts of Platina in the *Zatican at Rome*, and persued them diligently, and yet found not any mention made of this Pope Joane.

Surely this reverend Dean had the luck on't, to light on such antient Manuscripts, as the Alderman of *Lovain* informed Bernartius of,

^d Bernartius
de utilitate
Legende, b. 1.
lib. 2. p. 111.

but how comes it about, that neither *Onuphrius*, *Platina's Commentator*, *Bellarmin*, nor *Baronius*, who have had as free access into the *Vatican Library*, as any, could never light on these Manuscripts as well as he? And how comes it that none since *Bernartius* thought good to except in that manner against *Platina*, the acknowledgmet of those too Pillars of the *Romish Church*, *Bellarmin* and *Baronius*, with *Onupbrius*, that this Story is originally in *Platina* induceth me to believe, that either *Bernartius*, belyed the *Alderman*, or the *Alderman* belyed the reverend *Dean*, or the *Dean* made a Fool of the *Alderman*, and made the other so too by consequence: for questionless had there been any such Manuscripts, some of them would have found them out, and made them publick to wipe off that infamy they more than barely stand suspected of. For they

they are glad of narrower *Fig-tree-leaves* to cover their *Nakedness* withal, than such Manuscripts, could they be produced.

Now since it is evident, that *Platina* did write the life of this *Lady Errant Joan*, who coming from *Athens* became at *Rome* a teeming *Pope*, the Romanists have indeavour'd to find another hole to creep out at, denying that he writ by publick authority, and did not take his History out of the publick Registers of the Church. The belief hereof is an errour, and a gross one too; for *e Platina* himself professeth, that he writ by the command of *Sixtus the fourth*; and *Omphrius* confesseth, that he followed *Damasus*, *Anastatius*, and such Historiographers, as had written before of the same matter. I but says *Florimondus*, *Platina* reported it rather to shew his reading, than for that he thought it

e Proæmio lib.
de Virtù Pon-
tif. in Epistola
ad Ziftum. 4.

true, for, (says he) had he imagin'd it true, he would have exaggerated it, and made the worst on't, that thereby he might have reveng'd himself of the Popes, at whom he was grievously incensed. For *Paul the Second* (continues he which all men know) racked him, and devested him, of all his dignities, and justly casting him into Prison, kept him there as long as himself lived. To this I answer ; that he was racked, and imprisoned by *Paul the Second*, is true; but that it was justly done, is false ; for *Trithemius* chargeth that Pope for so doing with cruelty.

Yet suppose all were true, doth it follow in *Florimondus Dogick*, that because *Paul the II.* wronged *Platina*; ergo, *Platina* hated all Popes ? and why not then ; *Sixtus the fourth* gratified *Platina* many ways, setting him at Liberty, and restoring him his dignities; ergo *Platina*

Loved

Loved all Popes for his sake ? If one mans Kindness could not work Love towards all, it is not likely that one mans unkindness should breed hatred or Heart-burning against all ; wherefore notwithstanding this we may well think, that *Platina* wrote what he thought, and the rather for that in the words following, he professeth, <sup>f Apparet ea
qua dixi ex
bis esse, qua
fieri posse
creduntur lib.
6. pag. 98.</sup> that such a thing may likely happen.

That I may not seem deficient in the production of testimonies for the farther probation of this story, give me leave to insert some more ; amongst none of the meanest, observe what *Chalcocondela* says, It is well known that a certain woman was made Pope, by reason they knew not her Sex. For all (almost) in the Western parts of Italy, shave their beards. Now when she was great with child, and came abroad to solemnize some day, or to say service;

as she was at service, she was deliver'd of a Child in the sight of all the People. Wherefore lest hereafter they should be deceived in like sort, they make tryal of his man-hood by touching, and he that toucheth proclaimeth, we have a man to our Pope.

These words are allowed by them to be in the *Latin Translation*, but ^g *Baronius* will not admit of them in the *Greek*; for, (says he) *Clauserus*, his interpreter, added in his translation this story, which is not to be found in the *Greek Copy*: and for further persuasion, to make men believe it, he says, that *Florimandus* hath excellently well discovered the confusionage of *Clauserus*, for comparing *Clauserus* translation in *Latin*, with a Frenchmans translation of the same in his Mother Tongue, by that he found the Tale was not in, *Calcocondilas*; for there was not one word of it in the *French* translation. But why

^g *Annal. Tom. 10. ad annum 853. nnn. 66.*
Quamvis apud Chalcocondilum Latinè redditum ejusmodi fabula reperitur esse descripta; non tamen ab ipso autore positum scias sed ab Impostore Clauſeris fraudulenter appossum.

why I pray may not the *French man* leave it out as well as *Clauserus*; it may be objected (but how truly I know not) that this French man was a faithful translator, and durst not have left it out, if he had found it in the Greek, as *Florimondus* notes. And whymay we not hold *Clauserus* as faithful an interpreter as the *Frenchman*, yea more faithful, seeing the *French man* was a *Papist*: for ⁱ *Papists* hold it Lawful in translating to omit offensive matter, and so doth no *Protestant*. If *Florimondus*, or *Baronius* could have informed us where a man might have seen a Greek Copy in which it is not, they had said something to purpose, but to go about to disprove it by a translation of one of their own creatures, they argue ridiculously, and if any of them gainsay that in the Western parts of *Italy* all (almost) shave not their

^h *Fidus Inter-*
pres prater-
mittere non
ausus fuisset,
si in Graco
Exemplari
exeratum in-
venisset.

ⁱ *Gretser lib.*
^{2.} *de jure,*
&c. prohib.
lib. malos
cap. 10.

their Beards, as some have made that vain opposition, it is easily answered: for by the Popes Canons, the *Italian Priests*, yea all the Priests of the Western Church are to be shaven; so saith *Pontacus*, *hic Papa (Anicetus) Clericos comam & barbam radere in signum clericatus iussit*. Pope Anicetus commanded the Clergy to shave both their heads and their beards, in token that they were of the Clergy. And, *Occidentalis ecclesiae clerum, ab ipsis ecclesiae Christianae primordiis barbam radendi morem tenuisse, afferit Gregorius 7.* Pope Gregory the seventh avoweth, that from the Apostles days the Western Clergy did shave their beards, to whom *I Durandus* who lived about the year 1280, subscribeth: for he acknowledgeth that before, and in his time, they were shaved, proving the lawfulness of it out of *Ezechiel*, and shewing the mysteries that are imported by it.

*1 Rational.
Divin. Offic.
lib. 2. de Mi-
nistriis, &c.*

*k Chronogr.
lib. 2.*

it. *Johannes Pierius Valerianus*, attests the same, imputing the Errour of electing *Pope Joan* to the ordinary shaving of Beards, because by that means one could hardly know a man from a woman, which custom is shamefully revived in these fantastical times among our gentry, whose close shav'd wither'd Countenances, are no ways distinguishable from an antiquitated Gentlewoman, but by their long Wigs, which seem to hide those imperfections which attend on age.

For further proof of the verity of this story, it well be expedient to give you an account what *Theodoricus de Niem* (Secretary to a Pope) relates; in John, called English, was in *De Privilegiis & iuribus Imperii*. a woman born at Mentz, and she studi'd at Athens, apparel'd like a man, where she profited so well in the Arts, that coming to Rome she read there the liberal sciences and was held so sufficient

ficient a Reader, that many of the better sort became her bearers ; afterwards with one consent she was chosen Pope, and lived in that dignity two years, and upwards : But taking her self more than before to idleness, and pleasure, she could not live so conveniently as she did, in her mean, yet studious condition : whereupon one day as she went with the Clergy, and People of Rome (according to the custome of that time) in solemn Procesſion, being attired in the usual Papal ornaments, she was delivered of her first begotten son (the Father whereof was her servant) near the Temple of Peace, which stands in the City ; as it is evident by an old Marble Image which stands there to this day, to denote so much in a figure. And hereupon it is that when the Popes go from the Vatican to St. John Laterans, and back again, they go not the direct way thither but by other streets farther about, and so make their journey longer.

I shall relate nothing what Petrarch, Boccace, Lucidus, and our Country-man Higden says to this purpose, since there are none so obstinate, but will confess they all have writ thereof, but only a little touch upon what ⁿ John of Paris writes as to this matter, who lived about the year 1280. and read publickly in the University of Paris, with great, and deserved commendation, as ⁿ Triadem. de Script. Eccles. & Possevinus in Apparatu Sacro verbo, Johan. Paris sienfis. well in Divinity, as Humanity : he showing how sometimes a man may lawfully dispute, and take exception against the Pope, in respect of his Person ^o notes, that such a Person may be chosen as is not capable : ^o De Potestate Regia by Papali.
at si effet femina, vel Hereticus, sicut fuerunt aliqui qui ob hoc non enumerantur in Catalogo Paparum. As for example (saith he) if he prove a Woman, or an Heretick, as some have done, who in that respect are not reckoned in the Catalogue of the Popes.

What

What an infinite number of witnesses could I produce to verify this story whose Testimonies though ever so clear, yet the Romanists, the opposers of truth, will cavil at. *Martinus Polonus*, because he hath writ the truth concerning *Pope Joane* (for no other reason that I can find) they call him simple, ignorant man, given to vanity, and only famous for fables, for that

p Martinus Polonus fabulus tantum celebris, cetero obscurushomo. See the rashness of our later generation of *Papists*; for *q Polonus* was an Arch-Bishop, and Penitentiary to

g Archiep. Cofentinus & Panitentiari- us Papa. Pos- sevii Apparatus sacer verbo Marii-

nus Polonus. the Pope; he was learned in the *Holy Scriptures*, and not ignorant of secular learning; he was one, whom *Platina* relied on much for matter of history and applauded by him for a man of a good life, and conversation. He was the man, whom the Author of *Fasciculus Temporum*, and *Jacobus Bergomensis*, two good Historiographers, profes-

sed

ed that they followed especially; and yet he is abused with undeserved titles of ignorance, for speaking the truth.

The premises consider'd, one would think there needed no other quotations for farther proof of a matter so notorious, however since we have such plenty of Testimonies, it will not be irrequisit to insert some more, that may for ever stop the mouths of Truths objectors and opposers: and first, *Marianus Scotus*, who was born in the year 1028. a man of estimation whilst he lived, and when dead, was held a *Saint*, and by *Baronius* was stiled, *Nobilis themius de Chronographus*, a worthy *Chronologer*; in his *Chronicle*, thus we read, *Leo Papa obiit Kalend. Augusti, huic succedit Joanna mulier An. 2. Mens. 5. dieb. 4.* that is *Leo the Pope dyed in the Kalends of August. after him succeeded Joane the woman, who sate*

*Ab omnibus honore habebatur & non sine opinione sanctitatis se-
pelitur, Tri-
script. Eccle-
siasticis.*

*Lib. 4. de
2 years 5 Months and 4 days: Bel-
larmin Rom. Pons.
cap. 24.*

Bellarmin contradicts this, saying, that he who published *Krantius Metropolis* at *Colen* in the year 1574. doth witness; *in antiquissimis exemplaribus Mariani Scoti non haberi Johannem Papam fœminam*: that in the antient copies of *Marianus Scotus*, there is no mention made of Pope *Joane the woman*: What this He should be, that givesthis Testimony, I never yet could learn, nor that he was a man of any credit; besides, there is no reason that a nameless Sr. *Mr. Anonymus* should be credited against all printed Copies, especially if it be true, which *Bellarmin* saith in another case: *Author sine nomine est sine autoritate*: a man without a name is without credit; and *Canonus a concilio cuius ne nomen quidem extet facile contemni potest*: a Canon out of a Countill, whose name is not known may very well be slighted. But would you know the reason why *Bellarmin* did not name him? cause

t Lib. 4. de
Rom. Pons.
Cap. 13.

you may suppose, not because he was ignorant of his name, but because he was but a mean fellow, a Printer, a poor Batchelour of the Law, a man of slender reputation; for he is named in the first page of the *Book Gerwinus Calenius Lippensis*: and what was such a fellow to run away with a story of this consequence upon his bare word in this manner; *nque hic Author de Johanne fœmina refert, in odium iii Metrop.*

^u Annotat in
lib. 2. Kran-

Romanorum Pontificum conficta fuisse ab illis quos ipse deceptus sequitur ut alios omittamus quos Onuphrius in Platina scribens recenset, testantur Marianus Scotus & Sigibertus, quorum quæ supersunt M. S. exemplaria fraudem illorum detegunt, qui eorum impressis voluminibus id inseruerunt. That this which the Author hereof reports touching Pope Joan is but counterfeit stuff, devised to make the Pope odious; to say nothing of such proofs as Onuphrius gives in his Annotations on Platina, Martianus, Scotus, & Sigibert,

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bert, do testify; whose manuscripts remaining on record discover their falsehood who have chopt his tale into their printed volumes; which Bellarmin, nor any other durst or dare avouch, the contrary being confess'd directly by Baronius : x Sigiberts words are these, *The report is, that this John was a woman, and that one only, who laid with her, knew so much: and that at length, even in the time of her Papacy, she was delivered of a Child.* Whereupon it is that some reckon her not among the Popes, and that there is not one Pope John the more in number for her. Notwithstanding this, the Romanists deny that there is any such thing in the ancient, true, and approved Copies of Sigibert, and if there be any such thing found, some poky fellow, (as Bernartius notes) hath been tampering with his writings, and that Sigibert never writ it is fully witnessed by Genebrard. Pray here observe, the Canonists (when Popes alledge

x In chronico
ad An. 184
Printed at
Paris. 1523.

allege Popes for proof) do note, that it is *familiaris probatio*; meaning, it may be as much as that in the Proverb, *Ask my fellow if I be a Thief.* But say they in the Monastery of Gemble in Flanders there is extant the Original of Sigibert, which wants this Story, and for proof hereof, they have the oath of one Protasius a Franciscan, who saw it, and there (as he saith) Sigibert lived, there he wrote this Book with his own hands, there he left it after life as a Monument of his love. There it is shown by the Monks to such as come thither for a piece of excellency and rarity.

Now judge you whether this paltry Fryer is to be believed before Trithemius, who (says he) lived not there when he writ the Book; for he writ that, and many others in the Monastery of St. Vincent within the city of Metensis.

The Monks shewing this Book as Sigiberts own to all comers, is Hist. lib.

yld De Scriptoribus Ecclesiasticis Sigibertus cum in Canobio. 8.

Vincentio Mertenfi ad instruend. pueros esset positus scripsit.

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*z Vergerius
Annot. in Catalog. heret.
Roma consta-
tum An. 1559
fol. 17.*

* *ibid.*

* *Bellonius
obser: lib. 2.
cap. 83.*

a very slender argument to prove that it is his: for I have read of a *z Monk* who gave out that he had brought from the East some of the sound of the Bells which hung in *Solomons Temple*, and * that he could shew among other reliques, some of the hairs which fell from the *Seraphical Angel* when he came to imprint the *Five wounds* of *Christ* in St. *Francis's* body, and I have * read of others who shew the Pilgrims who go to *Jerusalem* a three corner'd stone, assuring them it is that very stone whereof *Da-vid* spoak, saying, *The stone which the Builders refused, is the head of the corner.* Psal. 118. 22.

Now as Monks and Papists cou-sen others, so they are often cheat-ed themselves; for many of them do verily believe they have that which they have not. Do not many of them perswade them-selves that they have that *Syndon* wherein *Christ's* body was lapped, when

when it was interred, wherein (as they say) is to be seen to this day the Picture of Christ. Others think they have the Nails where-with Christ was nailed to the Cross; and in like manner are they deceived in a thousand several sorts of reliques.

But grant that this story of Pope Joan is not to be found in some Copies of Sigibert, that does not argue that it was never writ by him; it is probable it may be left out by some, who have transcribed his Manuscript, which we may as well be induced to believe, and upon as good grounds, as that the words of Ælfricus, which oppose Transubstantiation were cut out of a fragment of an Epistle of his in the Library of Worcester, as a Mr. Fox doth prove apparently. Thus is this story of Pope Joan cut out of a very fair Manuscript of Raw

^{a Att. & Mo-}
^{num. allegati-}
^{ons against}
^{the 6. Arti-}
^{cles, Pag.}
^{1304. edit.}

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nulfus Cestrensis which is now to be seen in the Library of New-Colledge in Oxford: we need not wonder at such unjust proceedings of the Papists, since they give direction, that, b *qua fame proximorum, & præsertim Ecclesiasticorum, & Principum detrahunt, corrigentur, atque expurgentur.* That such things should be alter'd, or put out, which tend to the Discredit of the Clergy; and doth not this touch their Ecclesiastick estate to the very quick? doth not *Possevin* advise, that the c note in *John Nevison the Lawyer*, which makes mention of *Pope Joan* should be razed out?

c *Job. Nevison Sylva Nupialis.*
pag. 319.

Dele (saith he) *quia Johannes hac famina Chimera est, & impostura calumniatorum; blot it out* (saith *Possevin*) *because John this Woman was a meer Chimera, and a forgery of Calumniators.*

For further proof that this *John* was a meer fiction. *Cardinal Baronius*

nus would make us believe; that those of the best Credit in History, and who have writ most of her, do not positively aver that there was such a *Woman Pope*, but make their report of her with a *sic aium*, or *ahua afferitur*; but he brings no other proof thereof than *teste ipsius*: which however it may go for proof among *Princes*, yet is no proof among *Scholars*: and for my part without proof I will believe nothing; let who will be the assertor, especially if he be a Papist. For as d *Sigismund* the Emperour said of *Julian* the Cardinal Legate at the Council of *Basil*, when one commended him highly to him; *tamen Romanus est*; yea but he is 394. a Roman; so I may say of any Romanist reporting things unknown, yea but he is a Romanist, or Papist.

And now I pray suppose it be so as *Baronius* saith it is, why may

it not be true though it be deliver'd with an *ut afferitur?* It may be objected that Lyes and false reports are midwiv'd into the world after that manner with, so some say, and thus it is said. I confess that many lies, nay gross ones too, pass in such general terms: as for example. Men say (saith the Popish Golden Legend) that St. Patrick drove with his staff all the venomous Beasts out of Ireland; and, that he obtain'd of the Lord, that no Irish man should abide the coming of Anti-christ: the former of which Harpfield Cope confesseth to be a Lye, and so I think all understanding Papists acknowledg the latter; else why do none of the learned Clergy of the Church of Rome alledg it, to clear the Pope from being Anti-christ. Men say (saith Nangiacus, as Genebrard reporteth) that Kentish men have tails like bruit Beasts, because

because their Ancestors mocked Austin the Monk when he came to preach among them ; nay by some this is believed as a truth to this day, for but lately a Kentish-man traveling with a Fleming, and being constrain'd to lye together, the Dutchman would not go to bed till he had satisfied his Eyes with the truth, or falsehood of a Kentish-long-tail ; that this is a lye, there is nothing more evident and yet this is reported with a, so 'tis said. When Boniface the Martyr was demanded whether it was Lawful to use a wooden chalice at the administration of the Lords supper ; it is said he answered shus (saith e Duaren) e De sacris Olim aurei Sacerdotes ligneis va- Ecclesiast. be- sis, nunc lignei aureis utuntur : In nefic. ac Min. lib. 2. cap. 4. former times Golden Priests used Wooden Chalices, now Wooden Priests use Golden ones : in like manner it was written that Piys
the

the 2. was wont to say, *Marriage upon just reason was forbidden Priests,* but now upon better reason to be restored to them again: of which saying of his there is no question to be made, as may appear by this, that *f a Jesu-*
it only thus replies, That it was re-
canted by him, and denieth not that
it was spoken by him. That Alexander
the third trampled the Emperour
Frederick under his feet, and com-
manded one to say, thou shalt walk up-
on the Lyon, and asp, the young Lyons,
and the Dragon shalt thou tread under
thy feet Psal. 91. 13. g this is re-
ported with an, ut fertur, and yet
they have little to say for them-
selves who call the truth thereof
into question. That merry Car-
dinal, who seeing after the death
of Clement the fourth, that his Bre-
thren the Cardinals called still for

e Pisanus de
Continentia
cap. ii.

f Duaremus
de sac. Eccl.
Min. lib. I.
cap. 2.

g Onuph. An-
notat in Plat.
de vitiis Pon.
tif. in viti.
Gregorii 10.

i the assistance of the Holy Ghost, and
 could not agree upon the election
 of a new Pope, cryed out h Domini
 disco

disco operiamus tecum camera hu-
jus, quia Spiritus Sanctus nequit ad
nos per tota tecta ingredi; Sirs, let us
untile the roof of this room; for I fear
the Holy Ghost cannot get to us
through so many states: this is meet-
ly i reported upon election of Gego- i Onuphr. ib.
ry to have made these Verses.

Paparus munus tulit Archidiasonus

(unus,

*Quem Patrem Patrum fecit di-
(scordis fratrum.*

k Nicholas Clemangis Arch Dea- k Disput. su-
con of Baion in France writes upon per mater.
hearsay, that when Balthasar, com- Conc. gen.
monly known by the name of John qua habetur
the 23. held a Council at Rome, in Fasciculo
and caused, according to custom, Rerum. expe-
before the first Session A Mass to tend. Col. 15
be said for the assistance of the Holy 35. fol. 21.
Ghost; immediatly upon the Coun-
cils sitting, and Balthasars advancing
himself into the Chair of State; an
Owl, of a prodigious bigness (an
evil presage) came out of a hole
whoop-

Whooping and hollowing after a dreadful manner, and flew to the middle balk of the Church, staring just in Balthasar's face, to the great astonishment of him, and the whole Council, which immediately hereupon broke up. He further writes, that at the next Session she appear'd again, staring in the Popes face as before, and could not be frightened away with what extraordinary noise was made for that purpose; at length one throwing a stick knockt her down, and killed her. No man will question the truth hereof, since he confesseth, that he had this story of a faithful friend, who assured him it was true upon his credit. That the worst Christians in Italy are the Romans; that of the Romans, the Priests are most wicked; and of the Priests, the lewdest are made Cardinals, and the baddest chosen to be Popes;

I Sir. Edward Sands of the Religion used in the West, pag. 91. It is written but with, afferitur et yet

yet to the skilful in History; and such as are acquainted with the affairs of *Rome*, this doth not seem improbable. *In Bavaria palam ferunt Jesuitas dolium in Collegium subvexisse, è cuius fundo effracto, M- retrix in publicas plateas prolapsa sit* (faith in Hassen Muller) They say in Lib^{12.} de openly in Bavaria, that the Jesuits verbo dei cap. caused a Tub to be carried to their ^{16.} Colledge, which breaking by the way, a Wench dropt out of the end on't into the open street: And why may not this be true, though it go but by report. The Papists believe far more incredible reports than this, which tend to the defamation of us Protestants.

If any should object, that there were many learned men, and great Writers who lived in her time, sometime after, who though they were the Authors of several books, yet make no mention of any Woman that was ever Pope of *Rome*.

Besides

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Besides *Rupertus*, an English Bishop, who, because he was excommunicated by the Pope, invented, and raked together all manner of lies against the Pope, yet notwithstanding objected not this.

This objection may be easily answered thus in a word: That most of all those Authors who are quoted by the Romanists to have made no mention of *Pope Joane* were no historiographers, but such who employ'd their Pen, and time in the study of Philosophy, or Divinity, and therefore it is no more a wonder that these learned men should be silent, as to this matter, than for a Mathematician to write of *Lines* and *Tangents* only, and not to write of *Pharmacy*, and *Physick*. Again, this *Rupertus* (commonly called *Grofthead*) well skil'd in Greek and Latin, a Reader of Divinity in the Schools, an excellent Preacher, and a man so eminent for a holy life and

and conversation, that it was the opinion of the whole Clergy of England and France, that there was not such another among the Prelates of that time; yet *Innocent the fourth* call'd him *n Old Fool, surd, and absurd fellow*, and his reproaches were attended with menaces. The reason is apparent in that he opposed the Pope, and had divers cavils with him, in so much that in one Letter he did not stick to tell him plainly, 'That by his Writs (with ' *(non obstante)*) he brought a ' deluge of mischiefs on the ' world, whereby the purity of the ' Church was defiled, and the ' quietness of the Republick impeded and destroyed: that by his ' Reservations, commendoes, and ' Provisions of Benefices for Parsons, who sought to fleece, and ' not to feed the flock of God, he ' committed such a sin, so contrary to the Doctrine of the Apostles

*n Quis est ille
delirius, surdus
& absurdus
saith Innocent
the fourtb.
Mat. Paris.*

‘ postles, and Evangelists, so hateful, and detestable, so abominable to Christ Jesus, as never Sin was; but the Sin of *Lucifer*, nor never shall be but the Sin of *Anti-christ*, whom the Lord shall destroy with the Breath of his Mouth at his coming. He further signified that no man could with a good conscience obey any such mandates as he sent abroad, though they came from the highest order of Angels: for they tended not to edification, but the utter ruin of the Church. Are these Lyes, by reporting whereof he sought to revenge himself on that present Pope? Sure it cannot be, since the Colledge of

^b *Ut vera facta etiamur vera sunt quae dicitur said the Cardinals, Mat. Paris. p 1192* Cardinals confessed before the Pope, that they could not blame him for writing thus, having said nothing but what was justifiable. And here give me leave to recite what another, *Matthew Paris*, hath registered

registered to posterity concerning Popes and Papists. In his History of England, in the life of William the Conquerour, in the year 1072, page 10. he reports how Satanas, & omnes contubernium inferorum ; that the Devil and all his hellish crue writ Letters gratulatory to all the rabble of the Romish Clergy, acknowledging their kindness, in that following their pleasures, and desisting from instructing the people, they suffer'd more Souls to go to Hell than ever went before.

p That Gregory the seventh set the whole Church in an uprore by depoſing married priests from their priesthood, and forbidding the Laity to hear them say service, because he had no president for so doing; and because as some thought it was unadvisedly done, contrary to the opinion of the antient Fathers, who wrote that the Sacra-
ments of the Church, by the invi-

Bible working of the Spirit have like effect, whether they be administered by good or bad men. q He reports how a Cardinal Legate, at a Council held in London inveighing against the Misses or Wenchess of the Clergy, was taken the same night astreit in bed with a Whore or *Bona Roba*.

q In Hen. I.
ad An. 1125.
pag. 93.

r In Hen. 3.
p. 617.

r He reports, how *Germanus*, Arch-Bishop of Constantinople, informed the Cardinals of Rome, that the Grecians stumbled much at this, that the Cardinals desired to be accounted his Disciples, who said, Silver and Gold have I none, and yet none so rich, and covetous as they.

s In Hen. 3.
pag. 712. ad
An. 1240.

s He reports how the Pope enjoined by one mandate to the Bishops of Canterbury, Lincoln, and Salisbury, that they should provide for 300 Romans in Benefices next vacant; and that they should dispose of no Benefit, till so many were

were compleatly provided for?

¶ He reports, how *Hugh the Cardinal* brag'd, when *Innocentius de-*
parted from *Lions*, that whereas
there were four Stews, or Bawdy-
houses at his coming thither, he
had left them but one, and that
reached but from one end of the
Town to the other.

¶ He reports, how the *Franciscans* and *Minorites* by Command-
ment from the *Pope* appointed all
sorts of people, young and old,
men and women, sound & sick, and
of all conditions, to go for recovery
of the *Holy Land*, and yet the same
day, or a little time after, for mo-
ney dismissed them again.

He reports, how *Innocentius the fourth* instigated the people of *Bra- bant* and *Flanders* to commence a
War against *Conradus the Empe- rour*, promising them for so doing
forgiveness of all their sins ; yea,
not only a pardon for their own

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sins, but the like for their Relati-
ons.

These, and the like stories he records against the *Pope* being manuducted thereunto by Truth it self; but he meddles not with any thing which was done by any *Pope* within 1000. years after *Christ*; and therefore it is no wonder that he speaks nothing of *Pope Joane*.

That I may not omit any material object ion that the Romanists al ledge to disprove the verity of the story of *Pope Joan*, I must here inform the Reader, that as they say many learned Latin writers say nothing of Her, so Greek Historio graphers, *Zonoras*, *Cedrenus Car opalatas*, and others who wrote before *Martinus Polonus* concerning the Latin Church, and were enemies to the same, and would have been glad of such an advantage against it, write nothing thereof at all; from whence some infer there was no such matter. To

To shape an answer to this argument I must beg this question; doth not *Platina* confess there was a Pope called *Mark*, who sate two years, eight months, and ten days; and another Pope called *Marcellus*, who sate above five years; and yet ^{w Lib. 2.} *Pontacus*, and ^{x Genebrard} *Chronogr.* confess, that all the Greek Writers in ^{x Chronol.} a manner omit to speak of the former; ^{lib. 3.} and that all Greek Writers without exception omit to speak of the latter. Now if we should be perswaded (notwithstanding their passing by these insilence) that these were Popes, why may we not as well believe that there was a Pope *Jane*, though they pass her by in like manner, not speaking one word of her: we may believe many things of which they write not a syllable. We read in the *Golden Legend*, ^{y Breviar.} *y Breviary, &c.* that *He-
raclius* the Emperour, when he ^{Rom. in officio exalt. S.} would have entred in by the gate, ^{Crucis.} by which our *Saviour*, went to his

Passion, clad in his Royal robes with
the *Cross* on his shoulders, was mi-
raculously hindred, and could not
get through, til he had devested his
body of it's Princely apparel, and
put off his shoos, and stockings.
This is verily believ'd by many Ro-
manists, and yet *Gretser* saith, that
the Grecians, *Zonoras*, *Cedrenus*,
and the like, write nothing of it,
yet professeth withal he likes it
never the worse for their silence;
for they (as he farther observes)
omitted many other material
truths whereof no man of reason
will ever call them in question; and
though *Hermannus Contractus*, *Con-
radus*, *Urspergensis Abbas*, and others
speak nothing of this *Joane*, we
must not therefore conclude that
there was never such a *Woman* once
a *Pope*. Do arguments taken from
authority of few men hold nega-
tively? Is it a good Argument,
St. Paul, *St. Luke*, and *Seneca* do
not say that *St. Peter* was at *Rome*?

Ergo

Ergo St. Peter was not at Rome. I answer with z Bellarmin, negative z Lib.deRom. arguments are nothing worth; for it poniif. cap. 8 follows not that St. Peter was never at Rome, because St. Luke, St. Paul, and Seneca do not report that he was ever there: for these three were not bound to report all that was true. Certainly (saith one) magis credi debet tribus testibus affirmantibus quam infinitis nihil dicentibus; a man should rather believe three witnesses speaking to a cause, than infinite who speak neither pro nor con. Again, Denis Bishop of Athens was afterwards Bishop of Paris, though Ado Bishop of Tricors in Germany, and Suidas, a Greek Author, make no mention of his removal to another Bishoprick. Lipomanus resolves upon Metaphrastes and one Michael Singelius in these words, that Denis was Bishop of Paris, though Ado, and Suidas say nothing of it. Why then though these and many more

say nothing of *Pope Joan*, might there not be such a *Pope*, since as many, and as learned as they, do place her in the number of *Popes*.

*a Proligom. 6
in Evangelia.*

a Salmeron a learned Jesuit saith thus, Et lex apud Historiographos observatur, ut quando unus ex duobus historicis aliquid affirmat quod alius supprimit, non deroget affirmanti qui tacet; That when one Historian reports what another passeth by, the lat- ters silence doth not prejudice the truth of the others relation.

I must confess there is not a word of her in all those six or seven *Tables* which are in the *Vatican*; yet suppose these *Tables* be of greatest estimation, yet shall we conclude that he that is as *Pope* registered therein was a *Pope*; I know not how safely we may believe it, since *Baronius* condemns such for silly credulous people, who believe reports the rather because they are to be found in Books

of Pope JOAN.

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Books belonging to the *Popes Library*. Besides *Leo the 8* is registered in the *Catalogue of Popes*, and in some of those seven *Tables*, if not in them all, yet by *Baronius*, and by *Annalium tom. 10. ad annum. 964.* his followers conclude him an intruder, and Usurper, and did not in the least deserve that glorious Title of a *Pope*. Now if this be no good argument *Leo the 8* is numbered among the *Popes* in seven *Tables*, in the *Popes Library*, or in seven as authentical, Ergo *Leo the 8* was a *Pope*; from hence may be said, that *Joan the Woman Pope* is not numbered amongst the *Popes* in those seven *Tables* in the *Popes Library*: Ergo there was no such *Joan, a Woman Pope*. But consider if seven *Tables* speaking for a *Pope* do not convince the being of such a *Pope*, why should their silence argue the contrary? might there not be as well, one left out that was a *Pope*, as *commemorize* one

one that never was? Besides, there are several reasons why it was requisite she should be left out, either for her Sex sake, being a Woman, and very salacious, or else she would never have rambled over several Countries with a man, who undoubtedly in their travels lay together; or else in regard of the foulness of the fact, which as it brands her Memory with perpetual infamy, so it cannot but prove a great blot in the Papal Escutcheon.

This omission of her name need not seem strange, if you will but observe, that other Popes, upon other occasions, have been past over in silence by several Writers as

c Lib. 4. de
Roman. Pon-
tif. cap 9.

d Invita Fa-
licis.

e Chronol. lib.
3. ad annum.
368.

no Popes; as for example; *Felix* the 2. was both *Pope* and *Martyr* (as c *Bellarmin* affirmeth) and he sate as *Pope* one year, four months, and two days, as you may read in d *Platina*: yet by e *Genebrards* con-
fession

OF POPE JOAN.

fection, *Marcellinus* omits to speak of him, in his *Chronicle*, because he was suspected of heresy; and for the same, or such like cause St. *Austin*, and *Optatus*, mention him not among the *Popes* in their *Memorials*. That one *Cyriacus* was *Pope* is acknowledged by divers, yet it is rare to find him in any *Catalogue of Popes* of whom *Johannes de Parisii*, a great Papist, in his *Treatise de potestate regia & papali*, writes thus; *Iste Cyriacus in Catalogo Paparum non annumeratur, quia credebant ipsum non propter devotionem sed propter oblationem Virginum dimisisse Episcopatum.* *Cyriacus* is not in the *Catalogue of Popes*, because it was thought he left the *Popedom* not for *Devotion* but for the sake of *Wenching*. *Damasus* the second hath his name registered in many *f* *Popish Chronicles* in the throng of *Popes*; yet there are *g* many on the other side who let him

f Platina in vita Damasi

2. Polonus in Chronic. circa

an. 1040.

g Platina libro citato,

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go for a Scabby sheep. Thus *Platina*, censent nonnulli hunc inter Pontifices nequaquam numerandum esse; some judge this fellow no ways fit to be registered among the Popes; and in like manner they deal with many others.

In *Florimondus*
Cap. 22. p.
190.

But some may say if Pope Joan was omitted in the registers of some for the filthiness of her fact, why was that *Close-stool* reserved, and that Monument of hers erected where she was publickly deliver'd; for the *Stool*, and the *Image* were as like to continue the memory of her, as any record in writing. To this I answer may not some be of one opinion, some of another? May not some think good to continue the memory of that which others for shame would willingly have forgoten? Hence not some Papists in France denied that John Chastel was taught by the Jesuits to murther Henry the fourth of France, because

because they were loath the *Jesu-*
it should seem odious ? and yet
did not others contribute their
assistance in the erection of a stony
Pillar near the Kings Palace ,
whereby so much was notified ;
If any man should affirm that the
same man who omitted Pope Joan
for the filthiness of her fact, e-
rected such a Monument for her in
one of the High-streets in *Rome*,
and proscribed such a *Stool* to be
kept for that purpose I know not
how he could free himself from
contradiction.

For further Proof whereof I
think this worth the consideration,
that when Paul the Third moved
with the Spirit of God (as i Hard-
ing saith) and desirous to reform
the Church gave charge to the
most Learned, Wise, Pious, and
Zealous men he knew, viz. four
Cardinals, three Bishops, and
two others to enquire and search
out

*In his Re-
joinder to Bi-
shop Jewel a-
bout the Mass
p. 177.*

out what abuses and disorders were in the Church, and especially in the Roman Court; which they did accordingly, and presented him a Libel conteining the sum of all their proceedings. Some thought their Labours merited Registering; others thought them fitter to be committed to the fire, which appears by this, that the Libel is Printed in *Crabbs* edition of the Council, anno 1551, and yet inserted in the *Index librorum prohibitorum* by Paul the fourth, (one of those four Cardinals that exhibited it to Paul the third) and left out of *Dominicus Nicolinus* his Edition of the Councils at *Venice auspiciis Sixti Quinti*, in the year 1585. and out of *Severinus Bin-nius* his Edition at *Colen* 1606.

*k Bell.lib. 3.
de Rom.Pont.
cap. 24.*

k But say the Papists again, grant that Pope Joan should be omitted for the filthiness of her fact, yet should there have been mention made

made of the vacancy of the See for that time she was Pope, else there will bee a manifest error in Chronology.

A foul error indeed to miss two years in reckoning; there may be fouler than this, and yet the matter salved well enough. For *Onaphrius* reckons 230. Popes to *Gregory the 13*, and *Genebrard* and *Maffonus* 234. whereas *Platina* accounts 235; for he reckons to *Ziftus the fourth*, with whom he ends, 221 Popes: after whom, to *Gregory the 13*, every one reckons 14, which compleats the number of 235: yet *Versteganus*, in his Table printed at *Antwerp* 1590, numbers no more than 231. Moreover do not several Chronologies written by Romanists record, that *Evaristus* lare 13 years, whereas others say, he lare but nine years? do not some of the say that *Denis* lare; others that he lare

1. *Anastas. de
m Baron. An-
nat. tom. 2.*

ad annum.

121. *Num. 1.
n Baron. An-
nat. tom. 2.*

ad anno

172. *Num.*

21..

o *Anastas.
de vita Dio-
nysii.*

20
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sate but two years. I think these differences, and such as these are argue manifest errors in their Chronologies; If no further inconveniences follow upon *Pope Joans* omission, than a manifest error in Chronology, for that space she lived, we may well enough believe that some omitted her, not because there was no such Person, but because they were ashamed of her; for two years, and odd months break no square in their Chronologies, no more than a mistake of two inches in a foot with a bungling Carpenter.

I, but says *Florimondus*, no man ever writ of her till four hundred years after her death; and is it possible that all writers should so conspire together, that the truth thereof could never be certainly known, till so long a time after the expiration of her Popeship?

I have already proved by the books that are yet extant, that this story was sooner discover'd. But suppose we had no Author who lived within 400. years of *Pope Joane* to produce for proof, must therefore the story be rejected ? Do not the Papists recommend, as truths, many stories, for which they can bring no testimony out of any Writer who lived within 400. years after ? p They tell us of an Image of Christ which was made ^{p. Bell. lib. 2.} _{de Image cap.} by *Nicodemus*, who came to our ^{10.} Saviour by night for fear of the Jews; and of it runs a report of strange Miracles it effects : yet are not able to name the man who wrote of this 600. years after *Nicodemus*. q q *Bel. loco ci-*
Tato & Gret-
ser de Cruce
lib. 2. cap. 1.
r Lib. 1. col-
lectan.
 They tell us that St. *Luke* drew certain pictures of the Virgin Mary, but r *Theodorus Lector* is the first man that makes this report, and he lived at least 500. years after. Not to trouble you with many more in-

G stances,

f Baron An-
nal Tom. 1.
ad An Christi.
31. Nu. 61.

t Baron. An-
nal. Tom. 8.
ad An. 594.
Nu. 30.

u Annotat.
in Job. 19. 23.
in Margine.
x Ludolphus
de vita Jesu.
part. 2. cap.
63. p. 221.
Colos. 2.

stances, *f* they write, that our Sa-
viour wiping his face with a hand-
kerchief, imprinted his own Effigi-
es therein, and sent it to Agbarus
for a token; but for proof hereof,
there is no Author to be produced,
but one *t* Evagrius, who lived 600.
years after Christ. That the Vir-
gin Mary made that coat of our
Saviours which was without seam
the *u* Rhemists peremptorily affirm,
and *x* others of the like faction
add, that as our Saviour grew in
height, and breadth, so the Coat
on his back grew in like manner. I
cannot read any Author they have
produced that writeth hereof for a-
bove 400 years since.

But how comes it about that Pope
Joan should be called John, as she
was supposed a man after her election,
since Popes upon their election do now
change their names from a laudible
custom (saith Florimondus) that
Sergius (a few years before Pope Joan)

ing

introduced, which was that the Pope elect should not step out of the Conclave till he had changed his proper name.

It is confess, that ^{y Fascic.} some say
 that, because Sergius had a filthy
 beastly name before his election,
 viz Swines-snout, he changed it
 after his election; but they are
 mistaken who say Sergius the 2

Temp. ad An.
844. Pol.
Virg. de Re-
rum Invent.
Stella de viis
Pont. in Ser-
gio. 2.

changed his proper name, for *ex
paterno nomine a principio Sergius est
appellatus*; from his birth he was
 called Sergius after the name of his
 father, so writes Baronius in his
*Annals Tome the tenth, to the year
 844.* The first who changed his
 name was Sergius the third, and yet
 not for the filthiness of his name,
 but in reverence to St. Peter. *Cum
 enim ille Petrus vocaretur indignum
 se putavit vocari eodem nomine, quo
 Christus primum ejus sedis Pontificem
 Principem Apostolorum ex Simone
 Petrum nominaverat: for his name*

G 2 being

being Peter, he thought it not fit,
 to be called by that name whereby
 Christ called the first Bishop of that
 See, even the Prince of the Apostles,
 whose name he changed from Simon
 to Peter, as may be further read
 in that Learned Cardinal, Cæsar
 Baronius. Notwithstanding this
 positive assertion, of Baronius, I
 see this great Scholar, as well as
 other Bug-bears of wit, and con-
 troversy may not only grossly mi-
 stake, but down right contradict
 themselves; for (saith he) in a-
 nother place, *Tom. 10. Annal. ad*
Ann. 955. Nu. 4. speaking of
 John the twelfth. *Hic revera pri-*
mus inventus qui mutavit sibi nomen,
ut qui ex Octaviano vocari voluerit
Johannes pro mutata non exuta tyran-
nide: ‘This, in truth is the first
 who changed his name, who of
 Octavian would needs be called
 John; not that he meant to leave
 his tyranny, but to use it in another
 kind

kind ; for he, who was called by
his Father *Octavian*, in respect of
his temporal authority in the Ci-
ty, would now in respect of his
spiritual, be called *John* : either
because his Uncle *John* the *xx.*
was called so, or for that he de-
sired to hear well at least for his
namesake, whilst in clawing, and
fawning acclamations the peo-
ple basely applyed unto him that
good speech, there was a man that
was sent from God whose name was
John. Thus *Baronius* ; and now
Florimondus not knowing almost
what to say, asks the question, *who*
was Pope Joans Father, *quinam*
hujus Pseudopontificis pater ; if she
had a Father, certainly he would
have been mention'd in History,
as well as the Father of *Linus*,
Clerus, *Clemens*, and of all the rest
of Popes, in answer hereunto,
that the Histories expressly set
down the Fathers of all the rest of

the Popes is false. For by History no man knows of what parentage *z Higinus* was ; *Higini genealogia non invenitur*, neither can we find out the Ancestors of Pope *Denis* ; as *Anastasius*, afore quoted, doth acknowledge ; *Dionisi generacionem invenire non potuimus* ; And it is unknown of what Sir-name or Country *John the 19.* was : *a Johannis 19, cognomen et patria ignoratur*.

*z Anastas. de
vit. Pont. in
vita Higinis.*

*a Stella de
vitis Pant. in
vita Johan.*

39.

*b Onuph. An-
not. in Plat. in
vita Urbani.*

4.

*c Longius in
Chron. ad An.
1316.*

d ibid.

*e Papyr. Mass.
de urbis Epis-
cop. lib. 6. in
Sisto 4.*

In Histories it is expressly written, that *Urban the fourth* was begotten by a Cobler, *b ex patre Sutore veterantario* ; that *John the two and twentieth* wasthe Son of a Botcher, *c Filius Veteramentarii, resarcitoris scilicet fotelarium* : That *Benedict the eleventh* was the Son of a poor Laundress, *d Filius Lotricis pauperculæ* : that *Benedict the twelfth* was the Son of a Milner *Molitoris filius* ; That *Sixtus the fourth* was the Son of a Mariner, *e patre ortus qui semper nauticam exercuit* ; that *Adrian*

Adrian the sixth was the Son of a Cloath-worker, or as some say a Brewer: That *Sixtus Quintus* was the Son of a Swin-heard, but what the names of these mens Fathers were, that is not expressly written. *g* Alexander the fifth confessed; *Se nec parentes, nec fratres, nec aliquem ex agnatis, cognatisque suis unquam vidisse*: That he never saw either his Father, or Mother, or Brother, or any of his kindred; who then can tell his Fathers name?

Beating some of the Romanists from this idle interrogatory, they fly to this; either this *Pope Joan* was young, or old when she was chosen. If she was young, it was contrary to custom to admit of any such election; as may appear by the great number of Popes that lived in the dignity above the number of Emperours that succeeded often in their youth. But if she were old when she was cho-

*f Cicarellus in
Vita Sixti 5.*

*g Papyr. Mas.
de Urbi Epis.
lib. 6. in Alex.
5.*

sen, then how did she bear a Child publickly in procession? the ground work of this argument, that Pope Joan was either young, or old, may be easily destroyed thus; if we consider that learned men divide the whole course of mans life not into youth and old age; but into *Pueritiam, pubertatem, adolescentiam, juventutem constantem mediumve & senectutem.* Now middle age is from 35. to 49. wherof she might have been, and so neither old, nor young; for *Leo the 10* was chosen Pope at 38 years of age, being not 46 years old when he died, and yet he sate as Pope 8 years, 8 months, and 20 days; and *Gregory the 11.* was about 35 years old when he was chosen, as *h Theodoricus de Niem,* and *Massonius* testify, besides, she might have been chosen young for any Popish custom there is to the contrary. For *i Boniface the 9* at the

h Niem Uni-
onis Tract. 6.
cap. 39.

i Masson. de
Urbis Episcop.
in Boniface 9.

the age of 34 was chosen Pope;
and *Innocent the 3* was but 30. I
know not but our *Joan* might have
been one of the youths of the Pa-
rish; For not to speak of the Boy
Pope & Benedict the 9. who was ^{kGlab. Radul.}
chosen Pope about twelf years ^{bifl. lib. 5.}
old, one, who at that age better
understood a Gig, and Bowling-
stones, than the disciplin of the
Church, I say not to reflect on
him particularly, *I Johni 3 alias 12* ^{1 Paulus Lan-}
In juvenili & florida etate creatur- ^{gius in Chron.}
Pontifex, He was constituted Pope ^{Citizense ad} ^{An. 1389.}
when he was in his youth and
flourishing condition; that is a-
bout the 18 year of his age, as
m Baronius gathereth by circum- ^{m Annal. Tom.}
stances. ^{10. ad anno} ^{955. num. 3.}

But why might she not have
been old, since we read, and have
known experimentally that old
women have born children. *Hen-
ry the Emperour* begat *Frederick
the 2* on a Wife who was fifty
years

years old, so saith *Massonius*; and *Machutus* the Bishop (saith *Petrus de Natalibus*) was born when his Mother was above threescore: and saith *Franciscus Junius* in his annotations on *Ruth*; *Hic in Palatinatu ante annos aliquot-vidi meis oculis & vocatus interfui partus cuiusdem feminae amplius annos 56 natae, qua binos mores enixa est eodem partu*: A few years since I was intreated to see a woman above 59 years old, who was deliver'd of two Boys at a Birth; why may not then *Pope Joan* (though fifty) be deliver'd of a Son.

Again let us consider, that the multitude of Popes above the Emperours was not by reason of their age, but by other accidents. In the first 300 years while the Popes were Generally good, they were cut off by Martyrdom, for though it be not true (as *Onuphrius* very well obserues) that all the Popes

Popes from St. Peters time to Sylvester were Martyrs (which is confidently avouched by some of the Romish party) yet I grant it for a truth, that most of them were so. Now in succeeding times their number grew the greater by their poisoning and murdering one another. Diligently peruse the History of their Lives, and you shall find that of forty Popes deceased, there was not one safe a full year: n^o you shall find that in a little more than nine years, there were nine several Popes: you shall find that one man, in 13 years, poisoned six Popes: Lastly you shall find, that God in his justice did cut them off for their wicked and abominable lewd Lives and conversations.

*n Fascic.
Temp. ad an.
504.*

Liberius sate about some six years, saith *Cardinal o Turrecrema-* o *Sum. de
ta*, and then died an evil Death, *Eccles. lib. 4.
mala morte precibus Sanctorum ex- part. 1. c 9.
tinctus*

tinctus est; he died not for age, but with cursing.

Anastasius the second sate not two years but God struck him suddenly for his wickedness, and he died miserably: for he died as some say, as *Arius* the Arch-heretic, of which opinion is *p Platina* and *q Stella*, who say, *Sunt qui scribunt eum in Latrinam effudisse intestina dum necessitati naturae obtemperat*; In a house of office he evacuated his guts with his excrements.

Clement the second continued in the Papacy but nine months, and died not of old age but poison: so says *Genebrard* and *Aeneas Sylvius*.

Damasus the second, who had a hand in poisoning this *Clement*, kept the Popedom but 23 days, not that he died of old age, but by the just judgment of God, that he might be an example to others

(as)

*p Platina in
vita Anastasii*

2.

*q Stella de
Vit. Pont. ad
annum 498.*

(as *Platina* observes) who climb to that dignity by unjust and indirect means, to which they should ascend by virtue, and true merit.

Benedict the sixth lived Pope no longer than a year and a half, and then died in a Goal by strangling, or famine, as *r Baronius* is of

*Annal. Tom.
10. ad anno*

974.

Victor the third was no longer Pope but one year, and four months and died by Poyson, so says *Platina*, *Genebrard*, *Charanza*, and *Polonus*; by the same means (as is supposed) died *Pius* the third.

John the thirteenth (alias twelve) was slain in the very act of adultery, whether thrust through by one that saw him in that beastly posture (as *Platina* believes) or murdred by the Devil (as *Luitprandus* imagines) Historians agree not in; *Turrecremata* but *Turrecremata*, a Cardinal, takes *ta sum. de Eccles. lib. 2^o cap. 103.* that as more likely, that is most dreadful:

dreadful: for because (saith he) the Life of *Pope John* was detestable, and intolerable offensive to the Christian People, therefore Christ himself pronounced against him sentence of condemnation: for, whilst he was abusing, and vitiating a certain mans Wife, the Devil struck him suddenly into the temple of his head, and he died as suddenly without repentance.

Boniface the seventh late but seven months, and a few days, and
t Metrop. lib. 5. cap. 1. then the Beast dyed, saith *Krantius*.

Marcellus the Second lived but 22 days in the Papacy, not that he was very aged when he died (for he was but 55 years old) but for that he was poysoned, and which is strange, it is observed, that he was poysoned, because some thought he would prove an honest Pope. *Obiit die 22, non sine venenae suspitione, quod nimium rectius quibusdam*

busdam wideretur, saith u Gene. u Chron. lib. 4.
ad annum
1555.

That *Sixtus Quintus*, after the sixth year of his Reign was fetcht away by the Devil, by whose help he came to that place, & Sr. *Francis Breton*, a Monk of the order of the In his Declarat. made at Vendome Jan. 28. *Celestines*, protested that a Prior of *St Benet's order* assured him at *Rome* 1601.

and the *Jesuits* at *Italy* seem to believe no less by their own repōrs. To conclude, it is the confession of many Pontifical Writers, that many Popes were short liv'd, because God saw they proved Monsters instead of pious men, and became a shame, and scandal to the true Religion; wherefore God in his justice snatcht them off from the face of the Earth. Thus this argument of years hath its answer.

Another objection they alledg; that it is a most unlikely thing that the whole Roman Clergy would chuse a Pope without a beard, especially

specially, if all the Clergy in those days, (as some write) were shaven. For men by shaving may make themselves look like women, and women by often shaving may make them selves look like men, y *Johannes Pierius Valerianus*, a learned man, imputes the error of the choice of Pope *Joan* to this, that the Clergy in those days were generally shaven: for by the means of shaving (saith he) the people were so disguised, that men and women were in a manner undistinguishable, and by this it happened, that a woman was chosen Pope of *Rome* to the perpetual shame, and infamy of that sacred dignity; of the same opinion is *Chalcocondilas*. Thus then since it was an ordinary thing for the Clergy to be shaven, why should they dislike her the more for want of a beard.

y *Pro barbis
Sacerdotum*,
fol. 21. ad
Card. Mediceen
Lond. Anno
1533.

z *Lib. 5. de
Rebus Tur-
ecis.*

But

But some may say, that it is very strange, that in all that time, neither voice, countenance, nor actions should not discover her. To this I answer, that if there be truth in Popish Writers; diverse Women have lived longer among Men in Mens apparel unknown, than Dame Joan lived in the Papedom. For *Marina* (as *i Textor* ^{a Text. in Officina Tit. Mul. bab. vi-} reports) lived all her Life among Monks in a Masculine habit, and none knew any thing to the contrary, but that she was a Monk. *b Euphrosina* lived thirty six years among Monks, and was reputed for a Monk; so did *Eugenia*, *Pelagia*, and *Margareta*, and their Sex the while was unsuspected. In our late Civil Wars, I knew a woman that was sixteen years a Soldier, at length, being tired with that starving kind of Life, returned to her relations, and reassuming her pristin proper habiliments.

^{b Pet. de Natal. in Catalog. sanc. lib. 2. cap. 3.}

H was

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was in a little time Married, and
had several Children afterwards.

The Romanists, to make this
Story the more fabulous, and im-
probable, do say, that certainly
this *Woman Pope* (had there been
any such Person) would not have
been guilty of so much indiscreti-
on (especially having the repute
of so much Wit, and Scholarship)
as to go abroad in publick, being
so neare her time, and venture to
go in *Procession*, where she must
consequently have the eyes of
many thousands fixt upon her,
whereby, if no other accident
should happen, she runs the hazard
of a discovery. To this I answer,
that the time of Child-birth is un-
certain, for commonly women go
ten months, yet sometimes they
come sooner, at nine, eight, yea,
and as seven months, as *c Physici-*
ans have obserued. Honestier wo-
4. cap 22. & naen than *Pope Joan* have fallen in
23. Travail

c Levin.

Lemnius de

occult. Nat.

miraculis lib.

4. cap 22. &

naen than Pope Joan

have fallen in

Travail

Travail upon the high-way ; nay in the street , their unexpected pangs have come so fast upon them that they have been forced to take sanctuary at the next house they could come at , and make bold with a stranger in a mean habitation , rather than be delivered in the street ; suitable to this is an observation of *Theophila& novit mulier quod pariet, quando vero non novit : nam non pauca & meuse, pepererunt, etiam in itinere, nihil præscientes ;* (says he) a woman knows she shall be deliver'd , but the time when , she knows not : for diverse have been deliver'd in their eight month , as they have been on a journey , not imagining they were so near their reckoning . Thus may this poor Gentlewoman , Pope Joan be mistaken , and the rather , because this was her first that she was deliver'd of , as she went to St. John Laterans , for we

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do not read, that she had a Bastard before she was *Pope*, nor, but that we may believe it upon good grounds, that her fellow Traveller, or Gallant was not wanting in his indeavours to give her that carnal satisfaction she desired; and it may be she proved upon it too; but had an Art, which the Devil taught her, to carry it off again by medecine, a practice of late too much used by some infatiate *Mef-salinas* of this Kingdom: whether she used it or not, we knew no other proof but bare conjecture, but certain it is, she was deliver'd of a Son in the open street, and both expired immediately there-upon, who were buried together without any solemnity, and though she had born the greatest offices belonging to the *Romish Church*, yet she was interr'd without the common ceremonies of Burial.

The

The Sacred Scriptures do inform us, that God in his justice doth use to serve the greatest Princes so, who dishonour him. Do we not read that *Jehoiachim King of Judah* was to be buried as an *Ale* was buried, &c. *Jerem.* 22. 18, 19. and we read in History, that many Popes have had as small solemnities. *Boniface the 7.* (saith *d Baronius*) who sate after *John the 15.* in four months dyed a sudden death, and was so hateful to his own followets, that after his death they showed their detestation of him, by revenging themselves with Blows on his senseless carcass, whilst others with swords ran him through, and through; after this they draged him by the feet stark naked, till they came to the field which is near the place where *Constantine's Horse* stands, there they drew him from them, and so left him.

*d Annal. Tom.
10. ad An.
985. è veteri
Pontif. vati-
cano codice.*

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Debora Rebecca's Nurse, was buried under an Oak and Rachel Jacobs Wife, (a far honester woman than Pope Joan) was buried in the way to Ephrath. This woman Pope could not have a burial too bad for her; a fact so extraordinary, deserved an extraordinary usage; wherefore *Papyrius Massonius* questions the truth of this story, because she was not shameful enough handled; for (saith he) had there been any such Pope, the Romans could have done no less in equity, than after Death, to have hanged her up in chains. But how comes it about, if she was deliver'd of a Boy, that she dyed instantly? *Florimondus* accounts this, as one of the absurdities which attend this fable, *Masculum pepererat* (saith he) *quid igitur mortem repentinam attulit?* If a Woman be once deliver'd of the fruit of her Womb, there is no danger of Death in his opinion.

In the first place, she did not die instantly, though suddenly, for she was deliver'd of a Boy before her death, in the next place, I would fain know, whether it is not common for women to dye in Child-bed, as well as in Child-birth. *Rachel* was delivered of her Son *Benjamin*, and yet died shortly after, Gen. 35, 17. 18. *Phineas* wife was deliver'd of her Son *Iacob*, and yet dyed presently after. And if they dyed so, why not *Pope Joan*.

I but can she be said to have gon from the Palace of St. Peter to St. John *Lateran*, whereas the Popes laid not then in the *Vatican*, but at St. John *Lateran* it self, this Bellarmin, and others do object; and Platina (says some) doth justify, that the Popes lay not in the *Vatican* till the year 1350, which was in the time of Boniface the Ninth.

e Bellar. de
Rom. Pontif.
cap. 24.

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f In Vita Bo-
nifac.

g De vita
Pontif. in vita
Gregorii.

This is a great mistake; for Boniface the Ninth lived in the year 1390, not 1350, the like mistake there is in fathering such a fancy upon f Platina. For Platina reports only, that the Vatican was repair'd by Boniface the Ninth; he saith not if it was first inhabited by him, though if he had, the Pope might have gone to see the Lateran; for he had more than one house to solace himself, and accommodate his retinue in besides the Lateran. Hedwelt not always in that, for Gregory the Fourth, built two stately Fabricks for the Popes use, as Anastasius testifies: and Leo the Third, (as you may read in the same Author) built another no less glorious, neat to St. Peters Church, which stands in the Vatican, wherein Leo the Fourth gave entertainment to Ludovike the Emperour. Besides, History doth not mention that she went

Went from St. Peters Palace to the Palace of the *Lateran*, but from St. Peters Church to the *Lateran* Church, and yet dwell in the Palace by the *Lateran*; for Popes begin not their Procession from the next Church adjoyning to them.

Leo the Third appointed to go in Procession three several days before Ascension day; and he began the first day at one of St. Maries Churches, and ended at St. Saviours Church: the second day he began at St. Sabina the Martyrs Church, and ended at St. Pauls; and the third day he began at St. Crosses Church in *Jerusalem*, and ended at St. Laurences without the Walls; so that this objection I conceive is fully answered, and I shall endeavour to do the like to several others; and first, the Romanists do cavil much about her different names before her Papacy; some say she was called Agnes,

*h Platina in
vita Leonis.*

some

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some Gilbert, some Isabel, some
Margaret, some Tutta, or Julia,
and others Dorotheie.

This is a meer Forgery, for I
cannot Read in any Antient Wri-
ters, that she was called by any of
these Names; in some of later
time I find some difference, one
calling her *Gilbert*, and another
Agnes, but of all those whom I
have here inserted, to assert the
truth, and give in evidence against
her, there is not above one or two,
who either before or after her Pa-
pacy, gives her any other Name
than *Joan*.

Secondly, they say, that some
of these Authors I have alledged
to vindicate this truth, do clash
and differ in opinion, some cal-
ling her *John the 7*, some *John the*
8, and others *John the 9*. and so
saith *Baronius*.

Baronius by his good leave
quotes no Author for his Assertion,
and

and therefore I must beg his pardon if I believe him not; for my belief shall extend in this no farther than reason shall direct it. Besides, whether she be *John* the 7, or 8, the difference is not so great, for the like may be demonstrated in other Popes, whom the Romish party cannot deny to be Popes. But who stiles her *John* the 7, or *John* the 8. assuredly; neither *Marianus Scotus*, *Sigibert*, *Gotefridus*, *Viterbiensis*, *Polonus*, *Platina*, *Palmerius*, *Trithemius*, *Fasciculus Temporum*, *Krantius*, *Alfonsus è Carthagena*, nor *Textor* call her neither *John* the 7, nor *John* the 8, but plainly *John*, or *Jan*. *Onuphrius* indeed would perswade the credulous, that *Platina* stiles her *John* the 8, in these terms; *Johannes hic omnino 8, non 9, est ut à Platina describitur: Nam et si Johannes femina Papa quam preficitur, fuisset, non tamen numeri nam*

tam habere debuisse et sacri ordinis non capax; that is, this John questionless is the Eighth, not the Ninth, as Platina accounts him; for tho John the Woman, whom he talks of, had been Pope, yet seeing she was not capable of Priest-hood, she should not go for one in the number of Johns.

This is another falsity; for Platina calls her not John the eighth, and therefore *Onuphrius*, or some person else, hath abused him: For proof whereof, I appeal to

*Platina monitum
girur Roma,
Anno 1481.
Trithem. de
Script. Ecclesiast.
verbo
Bartholomei.*

Platina, Printed in the year 1481, which was the year wherein Platina died, and to the next Edition 1481 who speaking of John the Woman in those antient Editions, he places no numeral note on her head, but begins his Story thus, *Johannes Anglicus ex Maountiaco oriundus*, &c. John English born at Menz, neither stiles he the next 9, but 8; for coming to that Popes life,

Johannes

Johannes 8, *Patria Romanus, &c.*
 saith he, *John the 8, by his Coun-*
try a Roman, &c. for further proof
 of which later point, I appeal to
 the later Editions, whereunto *Onu-*
phrius his annotations are annexed; ^{k Such as that}
^{of Colen,} 1574.
 for though we read thus in them,

Iohannes nonus Patria Romanus, &c.
 yet that that reading is false, and
 the Antient reading true, appears
 by that which is written of the
 next Popes life, to wit *Martin* the
 second, even in those later Edi-
 tions. For *I Platina* showing how ^{l De viis}
Martin lived in the time of *Charles* ^{Pontif. in}
vita Martini.
 the Third, adds presenely, *Quam*
ab Iohanne 8, Coronam accepisse
scripsimus. Now *Charles* the third
 was crowned by *John* next before
Martin, according to *Platina*;
 wherefore the next before *Martin*
 was *John* the 8, according to the
 opinion of the same man, and not
John the ninth, as *Onuphrius* would
 have us believe. Which oversight
 or

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or fraud of *Onuphrius* was not so
great, but that by this means he is
forced to alter *Platina* his nume-
ral note, set to all the *Iohns* that
follow to call him *Iohn* the tenth,
whom *Platina* calls *Iohn* the ninth;
to call him the eleventh, whom
Platina calls the tenth, and so unto
the last *Baldefar Cossa*, who was
in number of *Iohns* according to
Antient Editions the 23, and not
the 24, as he is numbered in the
Editions which *Onuphrius* com-
ments upon.

Now, whereas the Romanists
do alledge that the disagreeing of
Authors about the time wherein
she commenced her Papacy, and
the time of her continuance there-
in, is an argument to prove the
nullity of this Story, I say no such
matter: in the first place, let them
consider the disagreement that is
among themselves. Some that
have written of Pope *Lucius*, say
he

he was a *m* Roman, some a *n* Tus-
tan, some say he was the *o* Son of
Lucinus, and others of *p* Porphyrie.
 Some say he was chosen Pope in
 the year 253, some 254, some
 259, and others 275. Some say
 he sat Pope 3 years, 3 months,
 and 3 days, some 3 years and 5
 months, and some three years 7
 months, and 6 days, which you
 may find in the Authors quoted in
 the Margent, and yet no man de-
 nies that *Lucius* was Pope.

q Mat. West.
Flores Hist.

ad annum

905.

r Polon. in
Chron. ad an.

907.

s Herm. con-
tractus circa

an. 907.

t Luitprandi
Chron.

u Baron. An-
nal.

x Baron. An-
nal. 10. ad
an. 897.

Again, do we not read the same
 difference in the Reign of *Sergius*
 the third; some will have it begin
 in *q* 905, others in *r* 907, &c.
 some write that he succeeded *s*
 Benedict the fourth, others that he
 followed *t* *Formosus*, others *u* *Chi-*
stopher, &c. yet, whoever denied
 that there was such a Pope.

We read that the Carracks of
Formosus was taken up out of his
 Grave by one of his Successors,
 and

and brought into Judgment before
a Council of Bishops, and that it
was devested of its Papal Robes,
and clad with a Lay-mans gar-
ment, that it was Indicted, Ar-
raigned, and Condemned: but a-
mong those that report this, there
is a great disagreement. For some
say it was taken up by Sergius the
third, some by Steven the sixth,
some say it had two fingers cut off,
some three; some lay the Head
was chopt off, and some deny it;
some say the Trunk was thrown
into Tyber, and some say it had
Lay-mans Burial: and yet who of
the Romanists will deny the truth
of this Story, by reason of these
differences. *Onuphrius* denies it
point blank, saying, *qua de For-*
mosi cadavere ex Sepaltura à succe-
soribus eruto dicuntur, procul dubio
fabula magis quam vero similia sunt,
quod illorum qui de ea re scripserunt
diveritate & repugnantia facile li-
guet.

quiet. The report which goes concerning the digging up *Formosus* body out of his Grave by some of his Successors, are questionless fabulous and not true; which is apparent by the disagreement, and inconveniences which are to be found among them who write of it. Notwithstanding the manifold differences in circumstances, *Bazonius* durst not cast it off, as *Onuphrius*. For he ingeniously confesseth, it was such a villainous prank, as was never plaid before;

Intentatum hactenus scelus, and by ^g *Animal Tom.*
 reason of its barbarousness incre-^{10. ad an.}
 dible; *præ sui immanitate omnibus*
incredibile; yet he grants it true,
 and avows that they foully err,
 who deny what was done to the
 carcass of *Formosus*, looking on the
 report no better than a Fable. ^h *Lib. 2. de*
Bellarmin saith true in this, that ⁱ *Rom. Pont.*
Sepissime accidit, ut constet de re &
non constet de modo vel alia circum-

I flantiae

stantia. It often happens, that men are sure such a thing is done, when yet they are not sure of the manner how it was done, or of some other such like circumstance. The difference among Writers about circumstance doth not weaken any mans argument touching the substance : if it do, I would have the Romanists for shame blot out St. Ursula and her fellows Holy-day out of their *i Kalendar*, and all the Prayers they make to them in their Primers, Portefees, and Breviaries; for there was never greater disagreement among the Relators of any Story, than among the Relators of that. Some say, that Ursula was the King of *Scotlands* Daughter, others say the King of *Cornwalls* Daughter ; some say her Father was called *Maurus*, others *Dionethus*, or *Dionatus*, or *Dionicus* : the Husband she was to marry, some say, was King of Little-

Little-Brittain, and one calls him Etherius, another Holofernes, and a third Conanus. Now in her company they say there were only 11000 Ladies and Gentlewomen, all Virgins, others say there were 60000 Country Maidens over and above : besides, there were divers Bishops, and Lords temporal, who accompanied them ; yea, Cyriacus the Pope of Rome, like a good fellow, and a Trusty Trojan, left his Papacy, and followed these Pilgrims, as some say, though others deny it. For some say they went in pilgrimage to Rome, though others do not hold that probable : some say they were martyred on the Sea-coast ; some say before the Gates of Colen. Lastly, some say that if any be buried in St. Ursula's Church, though they be Infants newly baptiz'd, the ground will cast them up again ; though others say

I 2 that

that that is a tale of a Tub, and others say it is as damn'd a lye as e're was hatcht.

But to proceed, our Adversaries do say, that *Athens* was utterly destroyed at that time, when it was storied *John English*, afterwards Pope *Joan* travel'd thither, as a Trickery Mate with her learned Companion, to study Arts and Sciences. I utterly deny it, for *Paulus Kæmilius* writes, that *Gorefridus* was made Duke of *Athens*, and Prince of *Achaia* about the year 1220, and afterwards that certain Pirates invading the Country of Greece, slew the Duke of *Athens*, who was of the house of *Brennas*, and took the City. In like manner we read in *1 Mat. Paris*, that *Johannes de Basingstocks*, Arch-Deacon of *Legria*, who died in the year 1252. studied at *Athens*, and that there he learned many things unknown to the Western

k Lib. 8.

I In Hen. 3.
ad an. 1252.
pag. 1112.

stern Churches. Besides *Æneas Sylvius*, who lived since that, doth justify that in his time *Athens* was not totally demolished, but carried the shew of a pretty Town. For *Civitas Atheniensis* (quoth he) *quondam nobilissima fuit, &c. eadem nostro tempore parvi oppidi speciem gerit.* So that the exception aforesaid, doth no way prejudice the truth of this Story.

Having driven them from this poot Sconce, this slender shelter, I shall pursue them to another, which is grounded on what *C. Bellarmin* writes, That there were no Schools for learning at that time, neither in *Athens*, nor any part of *Græcia*, (saith he) in Constat eo in Lib. 3. de tempore neque *Athenis* neque usquam <sup>Rom. Pontij,
cap. 24.</sup> alibi in *Græcia* fuisse ulla *Gymnasia literarum*. This he endeavours to prove, first by *Synesius*, who lived a little after *St. Basil*, and *Nazianzens* time, who in writ to his *In Epist. ult. ad fratrem suum.*

Brother, that *Athens* retained only the bare name of an University. And Secondly, he makes use of *Zonoras* and *Cedrenus* to back the former, who record, that in the sole Reign of *Michael* the Emperour, about the year 856, *Bernardus Cesar* restored Learning, *Cum usque ad illud tempus per annos plurimos ita fuissent extincta omnia studia sapientia in Gracia, ut ne vestigium quidem ullum extaret.*

And doth this import think you, that in *Synesius* his opinion there was no University at *Athens*: I am of the opinion that *Synesius* meant thereby, that *Athens* was an University, though nothing near so famous and flourishing as heretofore, Questionless when o St. *Bernard* writ, that *Peter Abailard* had nothing of a Monk, but the name, and the Cowl, his meaning was not that *Peter* was no Monk, but a sorry one. And I am the rather indu-

induced to understand the words
of *Synesius* to be so : because *A-
thens* in St. *Basils* time (about
some 40 years before *Synesius*) p Baron. An-
nat. Tom. 3.
was held the *Mother of Learning*, ad an. 354.
and in regard therof called Gol-
den Athens by Greg. q Nazianzen. in Bas. Magni
For who can think in so few years, vitam.

Learning should quite be quench-
ed, and that so famous an University
should in so short a time be
utterly decayed; but suppose there
was no University in *Athens* in *Sy-
nesius* his time : what is that to
prove there was no University in
Pope Joans time at *Athens*, which
was 400 years after? That Uni-
versity might revive, and get new Life
in so many years ; as it did : for
two years after *Synesius* his time,
Baethius went to study at *Athens*,
teste *Baronio*, adding further that
the study of Philosophy was re-
vived there in those days,

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As for Cedrenus, and Zonoras,
Bellarmin wrongs them both in
bringing them in to witness, that
there were no Schools in any part
of Gracia in Pope Joans time. For
they say no more, but that Learn-
ing was not regarded a long time
before Bardus Cæsar: they do not
say that it was quite extinct, but
almost: *Philosophia neglecta jacebat,*
ac propè omnino extincta erat; ut ne
scintilla quidem ejus appareret. Bar-
dus Cæsar added Life to it by erec-
ting Schools for all the Liberal Scien-
ces and appointing Publick Professors,
and giving them stipends out of the
Exchequer, as Cedrenus and Zö-
noras do writ; but certainly he
raised it not up simply to Life; for
had it been stark dead, how could
he so suddenly have gotten Pro-
fessors to furnish his Schools? We
may read in Zonoras, that at the
same time there was a matchless
Philosopher called Leo who stu-
died

died at *Constantinople*, and had to his Scholars many skilful Mathematicians. Moreover it cannot be denied, that about the year 680 there was kept a General Council at *Constantinople*, wherein there were many eminent Bishops of *Greece*, and among the rest the Bishop of *Athens*. There was another Council kept at *Nice*, and 100 years after, viz. about the 780 at which there were more Bishops of *Greece*, than at the former. There was a third Council held at *Constantinople* which did exceed in number either of the former two, about the year 870: and how is it credible so many Councils consisting of many Bishops should be kept in *Greece*, and yet *Greece* utterly without Learning.

Now as these abusers of truth deny that there was any Learning at that time in *Greece*, so they will not allow that there was any open

^r Cone. Conf.
6. A.D. 17.
^s Bellar. lib.
I. de Conc.
cap. 5.

^t Bellarm.
loco citat.

open Profession of Learning in those days in *Rome*, because they will gainsay the truth of Pope Joans going thither, and that as she professed publickly all manner of Learning, whereby the greatest Doctors there became her Scholars, so she preached, and wonderfully ingaged the Ears, and Hearts of her Auditors.

*¶ Mat. West-
mon. Flores
Hist. ad an.
727.*

" History makes appear, that *Ine* (one of our Saxon Kings) did build a School in *Rome* a little before the days of Pope *Joan* in the year 727, to this end, that the Kings of England, and their Children, the Bishops, Priests, and the rest of the Clergy might repair thither to be instructed in the Catholick faith, and afterwards return home, which School flourished in the reign of King *x Offa* which was in the year 795, and continued at least till *Alfred's* time. For we Read, that *Marius*, who

*¶ Ibid. ad
an. 794.*

was Pope in the year 883, freed it from all payments at the request of *Alfred*. Now is it likely that such a School was built, and maintain'd for such a purpose, where no Learning was publickly professed ? Moreover we read of many other Schools kept in the same City, in the time of *Stephen the 6*, in the year 885. For all the Schools in *Rome* with alacrity concurred, and brought *Stephen the sixth* to the *Palace of Lateran*, and *Stephen* was troubled, he had not wherewith to gratify them : thus saith *Anastasius* in the Life of this Pope ; and is it reason to believe these Schools were without Masters, Readers, and Professors ?

But now it is time to introduce that which *Cardinal Baronius* thinks will knock 'ith' head and bury this story in perpetual oblivion ; and that is thus ; saith he, if *Leo the fourth* lived to the year 855, then *Marianus Scotus*, the first promoter of

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of this story, told a manifest untruth, in reporting that this Joan was chosen Pope in the year 853; for by his confession she succeeded Leo the 4, but Leo the 4 lived to the year 855; Ergo Mariannus Scotus lies, &c. Anno octingentesimo quinquagesimo tertio, Leo Papa, obiit Kalend. Augusti; huic successit Johanna Mulier annis duobus, mensibus quinque, diebus quatuor. In the year 853 Leo the Pope died on the Kalends of August, and Joan the woman succeeded after him for the space of two years, five months, and four days.

You may see the falacy of this Cardinal; for these are not *Mariannus* words, for he sets not down the year precisely, but in numeral figures in the Margent. And it is plain by conference of years, that he meant to note out the 855 for her entrance, and not the 853. For Benedict the 3. who succeeded her, entred not by his account till the year 857; now if she had entred in

y consult Mar-
rianus Chroni-
cle and you
will be
throughly sa-
tisfied.

in 853, she had been Pope 4 years; or there abouts: whereas he plainly notes, that she was Pope but two years, five months, and four days. Secondly, it is plain by *Marianus Scotus*, that *Sergius* the 2 began his Popedom in the year 844 and falle 3 years; and it is as plain, that *Leo* the 4, next successor to *Sergius*, began his in the year 847, and falle 8 years; now add these three odd sums to 840, and the product will be 855, so that whosoever succeeded *Leo* the 4, must begin in the year 855, and that was *Joan the Woman Pope* in *Marianus* his opinion.

z Florimondus would make us *z Flor. in. c.* believe, that the Moon is made of ^{25. n. 3.} a Green Cheese; for, (says he) we read nothing in History of her reforming the Church; of her determining of causes, and questions usually proposed by Bishops to them that are Popes; of any intercourse,

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tercourse, or affairs that she had with King, or Emperour; wherefore certainly, had there been any such *Pope Joan*, her actions, as well as her bare name would have been registered by Historians.

He might as well question, whether there ever was an *Anastasius* the third, who sate two years, and upward, and yet no Historian tells what he did in that affair; only *Platina* writes, he acted nothing worth commemoration. We read of no great matter done by *Leo* the seventh, who sate 3 years 6 months, and was as very a Drone as the other, for any thing we read; he neither reformed the Church, nor resolved any Bishop his doubts, nor intermeddled with the affairs of Princes; and whereas the Author aforesaid may pretend, that in that age wherein *Pope Joan* lived, there was great controversies between the *East* and *Western Church*

*a Platina in
vita Anastasii
3 nil memo-
ria dignum
gestum est.*

Church, that in it many Princes and Emperours reigned, who were as much signalized for their virtue, as royal dignity : that in it many men of great learning lived, and therefore if there had been any such monster then; they could not have past her by in silence. No more they did, as I have already proved, neither was there more variety of matter fell out in that age, than ordinary ; though some would have us believe, that between the *Eastern* and *Western Churches*, there was a great controversy, and contention about *Images*, and that many *Councils* were held, &c. this is a positive untruth ; for all stories testify, that the difference between those two *Churches* about *Images*, began in the former ages ; and that though they continued some few years after the year 800. yet there was no talk of that matter for diverse years before Pope Joans days.

And

b Baron. Annal. Tom. 9. ad an. 802. nn. 12.

And as for the Learned men of that age, *Baronius* gives an account of them; *qui sciret tantum Grammaticam isto seculo rudi, Doctissimus habebatur.* These went for learned men in that age, who were but bare Grammarians; and therefore were they never so many. *Pope Joans* acts might pass unwritten.

If any conjecture that this *Pope Joan* did never inaugure, and crown Dukes, Princes, Kings, or Emperors, I may answer, did every Pope inaugure, and crown them; and though our Antagonists say, that in that age the Emperors themselves had such a reverend esteem of the *Roman* Popes, that they would not undertake the rule, and government of their people, except they gave them their consent, and crowned them; and for proof of this they alledg, that *Adrian* the first baptized two Sons of

of Charles the great, and after that anointed them Kings.

This is easily answer'd, for this happened in the year 781, as *c Baron. ad nat. Tom. 9. ad an. n. 2.* *Bonvianus* observes and not in that age wherein *Pope Joan* lived. It is not to be imagin'd that every Pope in that age inaugured some Dukes, Princes, Kings, or Emperours; for we do not find that *Eugenius* the Second in the year 824; *Valentinus* in 827; *Gregory the 4* who succeeded him; *Sergius the 2* in 844, or *Pope Leo the 4*, who sate in the year 847 inaugurated, or crowned any of them, but this Pope last mention'd, who anointed *Alfred*, the youngest Son of *Abelwulfus* King of *England* which assisted him not, nor further'd him to the attaining of the Kingdom; for till the Death of his three Elder Brethren; notwithstanding the Popes anointing, he lived like a Subject, not like a King, wherefore

K though

though Pope *Joan* inauguf'd, or crowned no such Persons, it must not thereupon be concluded, there was no Pope *Joan*. But this we read, that *contulit sacros ordines, pro-movit Episcopos, ministravit Sacra-menta, acereraque Romanorum Pon-tificum exercuit munera;* she gave Orders, she made Bishops, she ad-ministred the Sacraments, and performed all other offices belong-ing to the Papacy; this truth is testified not only by *John Bal;*

d De vanitate Scient. cap.
62. de feliis Monasticis.
e Lib. 1 Epist. pistol. Epist.
38.

but by *d Cornelius Agrippa*, a man highly commended by *e Lro the 10,* and in a Book of his soleinly pri-viledged by *Charles the 5.*

And let me not forget to answer one grand objection more, which the Papists alledge against the truth of this story; *Ratio inadmissibilis;* saith *Genebrard* in his Chronology; and this is it! *f About 170 years after this invented fabulous election of Pope *Joan*, in the year of our Lord 1020, the*

f Leo 9 Epift.
ad Michael.
Episc. Con-
stantinop. cap.
23.

1020, the Church, and the Patriarch of Constantinople being in some contention with Rome, Leo wrote a Letter to Michael the Patriarch of Constantinople rebuking certain abuses of that Church, and among others that they were said to have promoted Femenies to Priesthood; and thereby also a greater inconvenience fallen out, that a woman had craftily crept in to be a Patriarch. Now how doubt (say they) Leo would never have durst to write this, if the Patriarch might have returned the matter back upon him again; and said, this was indeed flandorous report, falsely raised by against the Church of Constantinople, but that a woman indeed had been promoted in the Roman Church.

This argument is very weak in my judgment, for I say to presume in this, that Leo would never assert this against Constantinople, whereof

Rome it self might be convinced ; to prove this no unanswerable argument, it is usual for the Papists to object that against others, whereof they themselves stand most guilty ; and with the Proverb, *cry Whore first*. How do they exclaim against the Clergy of *England* for want of Continency ? and yet is it not well known, how their Priests, and Monks, like *g* fed horses, have neighed after their Neighbours Wives, and their Nuns have opened their feet (to use the *b* Prophets phrase when he speaketh of such like Light-skirts) to every one that passed by, and have multiplied their Whoredoms. *Taceo de fornicationibus, et adulteriis & quibus qui alieni sunt, probro ceteris ac ludibrio esse solent Spadonesque, aut Sodomite appellantur*, saith *Nich. Clemangis*, speaking of the Romish Priests. I say nothing of your Priests fornications, and adulteries, from which crimes,

i. De Presulibus Sathaniacis in Bibliotheca Patrum.
Paris 1576.
p. 655.

crimes, if any man be free, he is made a laughing stock to the rest, and either called an *Eunuch* or a *Sodomite*.

Laici usque adeo persuasum habent nullos calibes esse, ut in plerisque parochiis non aliter velint Presbyterum tolerare, nisi Concubinam habeat: quo vel sic suis sit consultum uxoribus, quae ne sic quidem usquequaque sunt extra periculum, saith the same man. The Lay people are so convinced of the incontinence of all Priests, that, willingly they would not admit of a Parish Priest, unless he have a Whore of his own, that so they might preserve the Chastity of their own Wives; and yet fall short of their expectations, by reason of the leachery of the Priests.

Fornicantur complures Monialium, cum suis Prelatis, ac Monachis, et conversis, et in Monasteriis plures parturiant filios, et filias quos ab iisdem Prelatis Monachis et Conversis

fornicarie, sed ex incestuoso coitu conceperunt, saith Theodoricus de Niem, Secretary to Pope Urban the 6th, thus proceeding, et quod miserandum est nonnullae ex hismodi Monialibus aliquos foetus earum mortificant, infantes in lucem editos trucidant, &c. Nuns committed fornication with Bishops, Monks, and Converts, and are delivered of sons and daughters within their Monasteries, which were got by those Persons Fornicator-like, if not incestuously; and which is most to be lamented, very many of these Nuns by internal receptions destroy the fruit of their womb; and many kill them after they are born.

*¶ Clemangis
de corrupto
Eccles. statu.*

¶ Quid obsecro aliud sum hoc tempore puellarum Monasteria, nisi quidam Veneris exoranda prostibula & lascivorum, et impudicorum judeenum ad libidines exoplendas receptacula? ut idem sit hodie puellam velare, quod & publice ad scortandum exponere?

What

what are Nunneries I pray now, but cursed Stews, and Meeting-places for wanton, and shameless youth to satisfy their lusts in? So that now it is all one to make a *Wench a Nun*, and to make her a *Whore*.

I *Johannes Cremensis*, a Romish Cardinal, held a Council at London in the year 1125, wherein he inveighed bitterly against such Priests, as kept Concubines, saying, *summum scelus esse a latere meretricis ad corpus Christi confidendum surgere*; it was a damnable sin for a Priest to arise from the side of a Whore, and go and administer the Body of Christ; yet he himself loved a Whore with all his heart; for we may read in our English Stories, *ipse cum eodem die Corpus Christi confecisset cum meretrice post vesperam interceptus est*; he himself was taken with a Whore the same night after he had said Mass, *ipso facto*.

¹ He. Huntington, hist. lib. 7. ad ann. 1125. Roger Heveden annual. pars prior in Hen. I.

1126.

Again, they condemn us of ignorance, saying, we dare not dispute with them in matter of Religion, and if any of us are so confident, we are easily baffled, being not able to produce so many arguments in our own defence as our Adversaries do for us, applauding themselves, and debasing us, and yet it is easy to prove that their Priests, and Monks are generally like the threescore thousand *Niravites*, who had not so much wit as to discern between their left hand, and their right.

*Videas admissi in Sacerdotium
caterosque sacros ordines homines i-
diotas & illiteratos, &c.* saith Clemens, speaking of the ignorance of the Romish Clergy, thou maist see ignorant and illiterate persons advanced to the Priest-hood and other holy orders, which can hardly read; and farther complains, how many are there now adays prefer-

in Briflow
Maius. 3.

in Jones. 4.

31.

ed

ed to Bishopricks, who so much as cursorily have neither read, or heard, or learned the holy Scriptures: and saith o Duarenus, *Hoc s^eculo Epis. o De Sac.
copatus & Sacerdotia indoctissimis eccl^{esi}. Ministris
hominibus, & a religione alienis de- Benef. lib. 1.
ferri solent---- hodie Episcopi nostri cap. 11.
(paucis exceptis) sacrarum literarum
scientia ceteris ex populo longe infe-
riores sunt. In this age Bishopricks
and Personages are bestowed on
most unlearned and irreligious
men, &c. and saith, p *Eneas Syl- P Commenta-
bius, pudeat Italiae sacerdotes, quos de dictu de
ne semel quidem legisse constat novam sat. Alfons.
L^egem. It is a shame to Italy that Regis lib. 2.
her Priests never read over the New
Testament: and as another says,
Ecclesiarum regimina minus dignis
(Rome videlicet) committuntur qui
ad Malos magis quam homines pa-
scendos & regendos effent idonei,
that the government of the
Churches even at Rome, is com-
mitted to unworthy Persons, who
arc**

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are fitter to look to the keeping of
Mules than Men.

*q De corrupto
Eccl. statu.*

Clemangis speaking of the Roman Worthies, saith, *S i quis desiderosus est, si quis a labore abhorrens si quis in otio luxuriari volens ad sacerdotium convolat: quo adepto, se statim ceteris sacerdotibus adjungit, qui magis secundum Epicurum, quam secundum Christum viventes & cauponulas seduli frequentantes, potando commessando, pransitando convivando cum tessaris & pilo ludendo tempora tota consumunt, &c.* If there be any lazie fellow, one that will not work, but indulge his senses he is restless till he is be-priested, and when he is made one, and hath gotten a Benefice, he consorts with his fellow Priests as sensual as himself, and then he and they live more like Epicures than Christians, Drinking, Eating, Reveling, Playing, Damning and being sippled, Swear and Fight, whilst others

others as they come reaking hot
from filthy carnal satisfactions, ad-
dress themselfes to the Holy Al-
tar.

Asciscuntur nunc (saith r Platina) ^{r In vita So-}
non modo servi & vulgo concepti ac zimi-
nati verum etiam flagitioso quoque
geniti. Now adays not only Ser-
vants and vulgar Persons are ad-
mitted to be of the Clergy, but e-
very vile fellow, and the brats of
such like Persons.

And saith Lindan, ex Aulicis per-
ditissimus & quod omni etate fuit lib. 4. cap.
post Christi annorum memoriam in-
auditam ex militibus deploratissimis
iisq; sanguinariis Dei loco ad Ecclesie
collocantur; imo repente invadantur
gubernacula quid quod puoris &
adolescencialis creduntur hoc tractanda.
The worst of Courtiers forlorn
and bloody Soldiers (a thing never
heard of before among Christians)
are all on a sudden thrust in upon
the Church to manage it in Gods
stead,

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stead, yea, Boys and youngsters are made Bishops and Prelates in the Church.

As the Papists tax us with ignorance, so they do with falsehood, of which they themselves are most guilty. For instance : *Agatho* a Pope avoucheth, that the Roman Church never swarved from the tradition of the Apostles, that she never gave Ear to novelties, that the Popes Predecessors had ever boldly strengthened their Brethren according to Christ's commandment to *Peter*; for proof hereof, he appeals to all the world. In like manner

*In Epistola
3. ad Imperato-
rem.*

*In Epistola
1. ad Michae-
lem.*

Pope *Nicolas* boasts, that none of the Popes was ever suspected to have held an error; and *Vidor* was supposed to have held, that Christ

x Hist. Eccl. lib. 5. cap. 28. was pure man and not God, which is arrested by *Eusebius*: *Zepherinus*

*y Contra
Prætextum.* was suspected of *Montanism*, so

*z In Pontifi-
cati in vita
Marcelli.* faith, *Tertullian*: *Marcellinus* sacri-
ficed to Idols according to *Dama-
sus*

ſas his report, and acknowledged by Bellarmin, though denied in part by Baronius: Liberius subscribed to the Arian heresy; so say Athanasius, Jerome, and Sozomen; and to be short, that Honorius the first was a Monothelite, and for that condemned by name in the sixth and seventh general Councils. From hence I gather, that Pope Agatho was not Infallible in his judgment, neither am I apt to believe that the Sons of that Church are less fallible. It is not their bare saying that this is so and that not so, but the proof they produce must be consider'd, according to validity.

And now the Papists, not knowing hardly what to say for themselves, suggest this, ^a that though men at that time had been so far bewitched or mope-eyed, as not to distinguish a man from a woman, yet God himself, who appointed and ordained the Seat of Peter to be

^a Olymp. An-
notat. in Plat.
in vita Johani.
B. Harding
in his Answer
to Bp. Jewels
Apology.

the

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the rule and direction of the whole
Church, should never have depart-
ed so far from his merciful provi-
dence, as to suffer the same to be
polluted by a woman incapacita-
ted for holy orders, and a *Putana*
Errone to boot. *ob has, orien: no A*

I would willingly understand
why might not the Almighty suf-
fer that Church to be polluted by
a Woman, as by so many Mon-
sters and Beasts of Men, as sever-
al Pontifical Writers have dis-
covered; who ingeniously, rather
than they would prejudice, have
confessed the wild actions of their
brethren to their everlasting shame
and infamy. Why might she not
sit there as well as S. Sabinian,
b. Euseb. Temp. ad an. whom though a Pope, I must call
by reason of his exorbitant wicked-
ness; I cannot call that miscreant
by a name bad enough, and as he
lived sinfully, he died fearfully;
Why might she not sit there as
well

well as Stephen the 6, who dig'd up the Carkass of Pope *Formosus* his Predecessor, and as if living, had it arraign'd before a Council of Bishops, and condemn'd, &c. as I have afore recited. VVhy might She not sit there as well as *c Boniface* the seventh, who rob-
bed St. Peters Church, and fled for
a time to *Constantinople*, who after-
wards by Simony, and the Mur-
ther of two Popes, got into the
Papacy, who in mischief, excelled
all the Russins and Bandities of his
time for cruelty, and for the Ruin
of his Country *Sylla* and *Catalina*
come short of him. Thus much *d*

*c Plat. in
vita Bonif.*

*d Annal. Tom.
10. ad annum
985. nn. 1.*

Barominus confesseth, and at length as he lived like a Brute, so he dyed like a Beast; these are his words,
Bonifacius et annumerandus inter Fa-
mosos latrones et potentissimos graffia-
tores atque patriae proditores Syllai et
Catalinas horumque similes quos omnes
superavit sacrilegus iste turpissima
nece

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nece duorum Pontificum. And why
mighes he not sit there as well as
Sylvester the 2 that famous Con-
jurer; who gave himself both body
and Soul to the Devil, that he migh
get the Papedom, and whilst living
was hurryed away whither no mor-
tal ever yet could tell. Platina, in
his Lives of the Popes, writeth thus
of him, that ambitione & diabolica
dominandi cupiditate impulsus, largis
tione primo quidem Archiepiscopatum
Rhemensem inde Ravennatum a-
deptus Pontificatum, postremo majore
honatu adjuvante Diabolo consequen-
tibus est hanc ramen lege ut post mortem
totus illius esset cuius fraudibus tantam
dignitatem adeptus erat: Sylvester the
2, being damnable ambitious, got
first by bribery the Arch Bishop-
rick of *Rhemes*, then that of *Raven-*
na, and after that by the Devils
help, the Bishoprick of *Rome*, yet
upon this condition, that when he
dyed he should be wholly his, by
whose

whose means he had attained such dignity: *Sigibert confesseth* in a manner the same thing, for he saith, *non per ostium intrare creditur*, he got the Popedom by indirect course, for *a quibusdam Negromantia arguitur*, he was suspected of Negromancy; the like is affirmed by Cardinal e Benno, by f Martinus Polonus, by g Stella a Venetian, by h Philippus Bergomensis, by i f Ranulfus Cestrensis, by Matthaeus Westmonasteriensis, by Fasiculus Temporum, by Charanza, and by Aeneas Sylvius.

William of Malmesbury, having related the same Story in effect with the above named Writers, &c. supposeth that some might reply, this is but a made Tale, Sed haec vulgata ficta crederet, aliquis eo quod solet Populus literatorum famam laedere dicens illum, loqui cum Dæmons quem in aliquo viderint excellentem opere; because the common pe-

L ple

e *De vita & gestis Hildebrandi*.

f *In Chron.*

g *ad an. 1007.*

h *De vitis Pontif. in*

i *Sylvest. 2.*

j *Supplement.*

k *Chron. ad an-*

l *num 997.*

m *In Polychron.*

n *lib. 6. cap. 14.*

ple are wont to say, that Scholars, who are singular or excellent in any thing, are cunning men, or deal with the Devil; yet he concludes, that he believes it fōt true, for *mīhi vero fidem facit de istius sacrilegio inaudita mortis exocogitatio,*

*k Lib. 2. de
gastis Rerum
Aug. cap. 10.
fol. 36.*

k saith he, I am verily perswaded Sylvester was such a Villain, because of the strangeness of his death, *Nam cur se moriens excrucicaret ipse sui corporis horrendus Lanista nisi novi sceleris conscius esset?* For whv should the Butcherly fellow have torn his own flesh as he did, but that he was guilty of some strange sin.

To proceed, why might not Pope Joan sit in the Papal Chair as well as Benedict the ninth that ugly Monster, as Platina calls him, *Teterrimum Monstrum*, who got the

*I Sigonius de
Regno Italiae,
lib. 8. ad an-* Popedom when he was 12 years old, *l* who when he was cast out for *num 1048.* his unworthiness by strong hand,

got

got it again within few dayes after, and for fear he could not keep it long, sold it to another for mony : who after his Death appeared partly like an Ass, partly like a Bear, confessing that he carried such a shape, because he lived so much like a Beast in his life.

Why might she not sit in St.

*Peters Chair as well as in Boniface in Per. Cris. tuis de honesta
the eight, who when according to discip. lib. 8.
custom, on Ash-Wednesday, when cap. 13.*

he should have laid ashes upon an Arch-bishops head , and religiouly told him , that he was but Ashes, and should return to Ashes, he cast them in the Arch-Bishops face and eyes, malitiously telling him, that he was a Gibelline, and that he should dye with the Gibellines ; of whom Cælestinus his ^{n Ascendit ut} vulpes, reg-
Predecessor, a man famous as they say for Miracles, ^{n habius ut Leo,} professed that ^{morieris ut} Canis, ^{dy ira} as he entered life a Fox, he should ^{sane contigit,} reign like a Lyon, and die like a ^{Tho. Walpurgis-} ^{ham in Edn. 1.} Dog,

The Life and Death
dog, which fell out accordingly.

Why might she not sit there as well as *Gregory the 7*, commonly known by the name of *Hildebrand*, who set the Church and Commonwealth on fire; who hired a villain to tumble down great stones from the Battlements of a Church upon the Emperours head, to squeeze him to pieces, whilst he was at prayers, as *Cardinal Benno* reports, who cast the Sacrament into the fire, who usually carryed about him a Conjuring-book; who soundly basted his Predecessor *Alexander*; who wrested the Scriptures to cover his

p Florentinus Vigornieris lewdness: *p* who at his death confess'd, that the Devil set him on work to provoke God to wrath against the World.

Why might she not sit there as well as *John the 23.* (*Onuph. Appendix 24.*) who was fitter for the Camp than for the Church; for

Pro-

Profaneness, than for Piety; as knowing no Faith, no Religion at all; who openly professed that there was no life after this, (----post mortem nulla voluptas) but that it was with Men as with Beasts: who, in a word, lived so scandalously, that he was commonly called the Devil Incarnate.

Why might she not sit there as well as John the 12. q who made ^{q Luitprand.} Deacons in a Stable, who made a ^{Hist. de Eu-} Boy of ten years old a Bishop; ^{rop. gesta-} who made the *Lateran* a common ^{rum, lib 6.} Bawdy-house; who drank to the ^{cap. 7. 8.} Devil; who, when he was at ^{or 10.} Prayers, invoked *Jupiter* and *Venus*, and other Idolatrous Gods of the Heathens, who at length was slain even by the Devil himself, whilst he was committing Adultery, as I said before. If it cannot be denied that God hath suffer'd these and as many as wick-

ed as any of these (except the last recited) to seat themselves in St. Peters Chair, we need not wonder with *r Antonius* at the story of Pope *Joan*, and say, oh the depth of the Wisdome of God, how ineredible are his judgments ! &c.

*Part. 2.
Tir. 16. cap. I.
Scđ. 7. 1.*

And now let me ask any Romanist this question : how should this tale of *Pope Joan* arise if there had not been such a Pope ; Was there ever such a Smoak and no fire ; such a report, and no Probability : To this some Romanists do say, that great lyes do always arise out of some Truth : *omnia insignia mendacia ab aliqua veritate originem habent*, saith *Onuphrius* in his notes on *Platina* in the Life of *Pope Joan*, and so did this, confessing that *John the twelfth* was a Whore-master, and among other of his *Bona Roba's*, or Wenchess that he kept, there was one called *Joan*, who was all in all with him, and

and ruled the roast. Now the people perceiving what interest she had in, and power over him, contumelying him, gave her the appellation of Pope. Whereupon the Churches enemies took occasion to slander the Church, as though the Church had (indeed) a woman Pope. And this *Onuphrius* Loco supra citato.

nensis a Writer of that Age, who affirms, that *John the 12* had three famous Strapping Whores, of whom the handsomest, and consequently the best beloved, was called *Joan*. In answer hereunto, I read in *t. Luitprandus*, in the place Lib. 2. cap. 6. & 7. cited by *Onuphrius*, that *John the 12* kept one eminent whore whom he called *Raynera*, whom he made Governour of many Cities, and on whom he bestowed many Golden Crosses, and Chalices belonging to St. Peter, and relates further, that he kept another cal-

ed Stephana, and that he debauched and vitiated marryed wives, widows, and Maidens, who came to visit the Apostolical Churches, and withal writes, that he kept a third called *Anna*, who was a widow, and not so, but kept her Neece to boot; making the Palace *Lateran* no better than a Bawdy-house, but he nowhere mentions any *Joan*, on whom that continent and worthy head of the Romish Church *John* the 12 doted. *Onuphrius*, I suppose, wanting Spectacles mistook *Joanna* for *Anna*.

I but say some, *John* the 9 was made Bishop of Bonony, then of *Ravenna*, and at last Pope of *Rome*, by the means of one *Theodora* a very famous Whore, who in those days, at *Rome* over-ruled all affairs Ecclesiastical or Political. Now it being generally observed how prevalent this *Theodora* was with this *John*, and howmuch a slave

slave he was to all her Humours and commands, he was concluded to have deserved rather the name of a woman than a man, and therefore called him *Joan*, not *John*; and upon this account arose the report of a Pope *Joan*; and to back this assertion, *u Aventinus a Germano* ^{u Annal. l. 4.} is produced; but *Genebrard*, who is a protest rigid Papist, differs in opinion; for saith he, *Aventinus lib. 4. Annal. fabullam esse assertit a Theodora nobili scorto ortam*; *ego vero a recentioribus adulatoribus in Romana sedis odium*; that is *Aventinus* holdeth that this tale arose by reason of a noble Whore called *Theodora*; but I think some later sycophantising Parasysts of the Emperors, invented this story, to discredit the Papal seat: I know not but that *Genebrard* may be as authentick as *Aventinus*, since he spent ^x *Prafatio Chronog. ad Pontacum.* $\times 10$ whole years upon his Chronicle.

Besides

Besides, suppose we allow that John who was first Bishop of Bononia, then of Ravenna, and lastly of Rome, came to those Bishopricks by the means of Theodore a famous Whore ; in respect whereof, Cardinal Baronius questions whether he was a Pope or not, and terms him sometimes *y Pseudopontifex*, and *An*'*i-pope*, a false Pope, and Anti-pope, & sometimes *intrusor* & *detentor in iustus Apostolica sedis* ; an intruder and an Usuper of the Apostolical chaire ; yet I deny that this was John the 9, but John the 10 : John the 9 took no indirect courses to gain the Papacy, but lawfully and honestly, and died naturally, as the said a Cardinal reports : but so did not this ;^b This confirmed a Child under five years of age in the Arch-Bishoprick of Rhemes, at which fact Baronius stands amazed, and could not forbear saying ; than this *c turpior nullus*

y Annal. ad annum 912.
num. 12.

z Ad annum 928. num. 2.

a Annal. Tom. 20. ad annum 901. num. 1.
b Frodoard Hist. Rhem. lib. 4. cap. 19.

c Annal. num. 21.

nullus cuius sicut ingressus in Cathedram Petri infamissimus, ita & exitus nefandissimus: there was never a filthier fellow than this. This entered with infancy and dyed fearfully: this was stifled with a pillow by the procurement of one as famous for Whoredom as *Theodora* who preserved him.

Now suppose he was *John the ninth*; if his loose carriage with *Theodora* gave occasion of the report of a Woman Pope, why was it not recorded, as hapning in his time, but above forty years before his time; *John the ninth* was constituted Pope in the year 901, yet this story is recorded as hapning about the year 854, to this the Romanists reply, that this came to pass by the subtlety of the reporters, for say d they, about the year ^d *Florimond.* 800, the Empress, who in a manner ruled all the world, was called *Theodora*. Now these trifling Tale-

cap. 30. n. 8.

Tale-tellers (to use their own words) hearing of a Pope Joan in *Theodoras* time, chopt it into the time of *Theodora* the Empress, who lived about thirty years before *Theodora* the Harlot.

I do think this rather argues simplicity than subtlety in the Reporters; for *Cui bono*, whether it hapned in the one or the other *Theodoras* time? But it carries no colour of truth with it; for *Theodora* the Empress never carried any sway in Rome at all. At Constantinople for a while, in the time of her Sons minority, she had great power: & but in Pope Joans time she was turned out of office or de vested of that Power she had assumed in Constantinople; nay, she was deposed of her regency, and thrust into a Monastery where she was detained till the Expiration of her life.

a Baton. an-
ual. Tom. 10.
ad ab. 855.

Now,

Now, since this fallacy will stand them in no stead, they imagin this tale, as they call it, arose from John the 8, for John the 8, say they behav'd himself not like a man to Photius Patriarch of Constantinople, but sheepishly, and like a woman; for he received Photius into Communion, who was excommunicated by his Predecessors. John the 8, suffer'd himself to be overcome by half a man, whereupon, in reproach, he was called, not *Papa sed Papissa*, and this they farther on Baronius, of which he writes in his Annals; but how justly let any judge, since he is one of those who affirm that the rumour of the Church of Constantinoples oversight, in suffering a woman to creep in to be Patriarch, occasioned this tale against Rome, according to his own words, *que ita erant fama vulgata de Ecclesia Constantinop. conversa in Romanā Ecclesiā a schismatibus eam odio*

*adi prosequentibus, & calumniis pro
scindentibus quis non intelligat,* saith
Baronius in his Annals, who is he
so ignorant, that understands not
that what was reported of *Constanti-
nople*, the same was uttered by
Schismatics as spoken against
Rome.

Annal. Tom.
10. ad annum
853, nn. 66.

With what honesty can be affirm
both, since if he acknowledgeth
if there had been but some flying
tale of any such accident at *Rome*
in former days, Pope *Leo* should
first have cleared it before he had
charged the Church of *Constanti-
nople* with the like. And was there
not such a flying report of a woman
Pope before *Leo* the 9 his time,
in *Baronius* time? How then did
John the 8 occasion such a report
who lived 140 years before
Leo.

Many more objections I could
here insert, and answer, but that
I think I have produced enough

al-

already to convince any man unbiased, of the reality and the truth of this Story, that there was a Pope *Joan*. But suppose this Story to be true, what prejudice is this to the Church of *Rome*? Yes, very much, for if she was Pope, then it will necessarily follow, that the Roman Church once hopt headless; for the Church according to *Bellarmin*, is defined to be a company of Christian-men professing one Faith, under one head, to wit, the Pope: but she, however she carried the name of Pope, was no Pope: *h* for a Woman is not capable of Holy Orders: wherefore a Woman cannot play the Pope; therefore all the time of Pope *Joan*, the Church hopt headless.

The Papists do acknowledge this for a great inconvenience, that the Church should lack a true Head for the time, but that's not so

g Bellir. lib:
3. de Ecclesiad.
cap. 2.

h Rhem. an-
not. in 1 Cor.
14. v. 34.

so great a matter cry they : for so she doth when any Pope dieth, till another be chosen. If this be granted, what a pittiful case is the Church in then ? Since Christ's time above 250 Popes, and by consequence , then the Church hath been headless 250 times, yea and sometimes between the death of one Pope, and the choosing of another, there have passed many days, many months, and some years, as you may read in History, and particularly *Bodin*, that after *Felix*, sometimes Duke of Savoy, St. Peters Chair stood empty Ten years. Now, if the Church be headless, where lies her understanding ; what shall guide her when she is bereaved of her Head ?

But let us weigh another objection, did not (say they) St. Austin hold this opinion upon supposition of a like case , that the Church of Christ should not be prejudiced?

Did

Did not he, having recited the ^{k Austin.}
Popes Names from the time of <sup>Epist. 165. ad
Literas cuius.
dam Donatist.</sup>
Christ to his days, make this de-
mand ? VVhat if any *Judas* or
Traytor had entered among these,
or been chosen by the Errorur of
Men ? and answereth presently,
Non praedicaret Ecclesia, & inno-
centibus Christianis. According to
the body of the Popish Doctrine
this must be denyed : for the Pa-
pists hold that the Pope is head of
the Church, and that it is necessary
to salvation to acknowledg him the
head ; but so did not St. *Austin.*
The Papists hold that in a true
Church, one Bishop must lawfu-
lly succeed another , or all is
dash't out ; but so did not St. *Au-*
stin : for he puts the case, that some
Traytor *subrepisset*, that is, had
come in not orderly into the Bishop
of Romes seat : and yet resolves
that that was not prejudical
to Gods Church. Let the Pa-

M pif

pist conform himself in these two points of the Popes head-ship and succession to St. Austins judgment, and, then he may the better say in this case of Pope *Joan*, that which St. *Austin* said in the case proposed; that she had not prejudiced the Church of Christ.

Now if it be true that there was a Pope *Joan*, the Church of *Rome* must be discarded as no true Church: for thus I argue, that is no true Church which cannot give in plain authentical writing, the lawful, orderly, entire, (without any breach) and sound sincere succession of Bishops: but your Church if *Joan* was Pope, cannot give in plain authentical writing the lawful, orderly, entire, &c. For by reason of her, *Benedict* the 3 could not orderly succeed *Leo* the 4; for she was a bar to his succession; by her a breach was made in the rank of Popes; and as she was

a notorious Whore, so she was no fool; as she shamefully baffled the Doctors with her learning, so she outwitted them with her policy, and sat in that seat which properly belong'd to men, to the confusion of the Romish Church and perpetual infamy of her Clergy.

Lastly, if it be granted there was such a Pope, then Popish Priests may well doubt of the lawfulness of their Mission, and Lay-Papists of the sufficiency of their absolutions which the Priests give them on auricular confession, and of the truth of the real presence and transubstantiation. *I* For unless the ^{To let. summa} Popish Priests be admitted by a ^{Catuum Con-}
lawful Bishop, their Priesthood is cap. 12. ^{scientia lib. I.} insignificant and of no effect: *m m* ^{ANASTASII} *Concil.* unless Lay-Papists be absolved by ^{Trident Sess.} *I 4. Can. 10.* a Lawful Priest, their absolution is nothing worth: and *n* unless the ^{Bellar. l. 4.} words of Consecration be uttered ^{de Eucha.} *cap. 16.* by a lawful Priest, intent upon his

M a business,

The Life and Death
business, ther follows no substantial
change in the Creatures of Bread
and Wine. Now how can the
Priests say they were inducted by
lawful Bishops, or the Lay-man
absolved by lawful Priests, or
Masses said by them, seeing we
read (as I said before) that Pope
Joan gave orders, Pope Joan made
Deacons, Priests, Bishops, and
Abbots. For it may be well enough
supposed that the Priests of this
present age are descended from
those who received orders from
her. Her successors dealt not with
her Shavelings, as Pope John the

p. Sigiberti in Chron. ad an. 963. Baronius Turcetremata dicit.

12 did with Leo the 8 his Shavelings. p John the 12 degraded them all, and compelled every one of them to subscribe a Paper, wherein was writ *Episcopus meus* (meaning Leo the 8) *nihil sibi habuit, nihil mihi dedit*, he had naught for him self, and gave naught to me: but so did not Benedict the third with Pope

Pope Joans. To what hath been said I know not what any Romanist in any probability can reply, unless he say as Lawyers in the case of *Barbarius Philippus, Communis error facit jus*; yet that will not serve the turn, for though it may be so in matters of the Commonwealth, in matters of the Church it cannot be so; for an error in the beginning touching the Church, proves often an heresy in conclusion. In matters of the Church prescription adds no credit to actions of evil beginning.

F I N I S.
